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Also:

ILLUSTRATIONS • QUOTES • PERSONALS

PHOTOS • NEWS AND VIEWS • HUMOR

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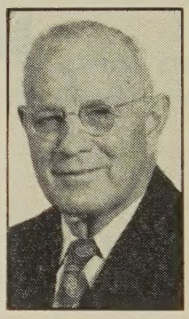
Managing Editor: R. M. ELMQUIST

• TEXT: *"What shall I render unto the Lord for all his benefits? . . . I will pay my vows."*—Psalm 116:12, 14

Thank God for the Tight Corners

By THE REVEREND WILLIAM HINTS, D.D.
(Minister, The Methodist Church, Rawlins, Wyoming)



THERE IS a lot in the Bible about thankfulness, and gratitude, and thanksgiving. Even when these words are not used their implications are present. The Psalms mention so often the goodness of the Lord, and speak of God's mercies that endure forever. Old Testament writers tell of God's leadings, as revealing his interest and concern in mankind and suggest that his lovingkindness should be requited. New Testament writers do not go far until they suggest we should do all in thankfulness.

God is the source of all we enjoy, as he has provided all the basic elements of our existence. The air we breathe, the rain, the seasons—all our resources are from his hands. "All things come of Thee, O Lord," we chant in church when we present our offerings. Thoughtful persons recognize this truth.

In the greatest of Jesus' parables he tells a selfish son, "All that is mine, is yours." The sheer generosity of God amazes us. "All that is mine," he says, "is at your disposal." There is liberality that should do much to change the form of our praying. We might have caught on to this in reading the words of Jesus, who said that God knew what we needed before we asked for it. But we go on pleading with God to "give," when his hands are already full of the things we need. What we need to learn to do—all of us—is to "take." He is so rich and has all that the souls of people need but have not learned to take. God has a plenitude of all we need. We are always discovering his richness, his mercy, his kindness, his wisdom, and his love, in the providence he uses to supply all our needs. A constant recognition of his lovingkindness would stir us to permanent gratitude, and we would be continuously trying to pay him back, to requite his spirit.

The gratitude we should normally feel would shape our spirits and dispositions in sanity and saintliness. It would stretch our spirits into a kindly tolerance so necessary in these days of world-wide reconstruction.

I

I have just returned from a glorious vacation in the hills of old Wyoming. My companion was a retired preacher, a few years my senior, who has traveled over most of the United States. When he returned to Indiana, deeply im-

pressed with the marvelous vistas ve had seen, he wrote me saying, I am more than ever proud I am n American!"—surely something or which to be grateful.

Such an expression could come rom one who is hopelessly pro- ncial; or it might come from mericans who have traveled far nd have seen the beauties of other ontinents—the picturesque love- ness of Europe, the *tres grande* ajesty of Mont Blanc, the imalayas or Andes. Very proper- , the expression could come from mericans who travel so appreci- tively that they really give credit beauty and glory anywhere. hese are the ones who have an xpanded patriotism and find God verywhere. It is God's world. He as formed it for all of us. "All hat is mine is thine."

There are no "Keep Out" signs God's world. At the entrances his kingdom there are signs of elcome, but man has marred the orld with "No Admittance" and No Trespassing" signs; these arnings have been put there by uman hands. God's goodness, like e rain, comes to just and unjust ike. He is no respecter of persons. e has no color or creedal lines.

It makes our hearts almost burst ith an overwhelming thankful- ss that everyone is included in s providence and love. We have arned this in America—or, we are arning it—and so we thank God e are Americans. This gratitude ill do things to us inwardly, and rely will lead us to be greater nericans, so that we shall be do- g our utmost to make God's per- nality available to all people, erywhere.

It is no surprise to many of us that returning service men should go to college and seminary to study to become good soldiers of Jesus Christ and then return as missionaries to people with whom we have been at war. The mercies of God have been so many and varied that gratitude prompts these men to follow in the Master's steps. They must go out to tell of the goodness of God—with thanksgiving. These men have discovered that the best way to pay God back is to take more of his gifts. By taking more we please him more, for then we are better able to give to needy ones.

II

Does it seem strange and suggestive that the ones who suffer most and have been in direct perils should be the most grateful? Is it not suggested by the real facts that the ones who live the safest, securest, pampered, artificial lives are the least grateful? How difficult the ex-service man finds it to relate his real experiences. He knows people will not understand. They have never lived on real danger levels. Nor do they intend to. It is, however, in "dangerous living" that we make our most valuable discoveries. What we learn in extreme peril is a revelation of the nature and character of God and the order of things. Our findings stay with us as touchstones of experience, as events and incidents that remain as permanent references so long as we live.

The cynical may scoff at foxhole connections with the world of the spirit, and may question the validity of raft consciousness of a Divine

Presence, or may explain away the impression of an invisible hand helping to pilot a plane to an island of refuge.

Only men and women who looked into the jaws of death, or passed through a Stalingrad siege, or suffered the humiliations of Bataan and Singapore, or endured the invasion terrors of Dieppe or Normandy can know the full force of gratitude that comes from the deepest stresses. People of bombed cities, men from sunken ships, parents who have tasted death in the death of children—all who have actually participated in the actual events of life at its most strenuous activity, and death in its irrevocable reality, have plumbed the depths and scaled the heights of experience.

III

Our philosophy may not allow us to thank God for adversities, but no one can hinder us from thanking God that *in* our darkest experiences he has "lit our candles." We have learned so much in our distresses and in our perils, that we can appreciate at least the title of one of America's greatest sermons, "The Uses of Adversity." And because our revelations have been valuable in our most exacting experiences, we may throw philosophy to the winds and say, "Thank God for adversities!"

These words, of course, will not be said by the superficial person who chooses only the easy way; but is more likely to be said by men and women who have encountered the greatest difficulties. Jesus in agony on the Cross showed only gratitude to God for the privilege he had in dying. The youn doctor examining travelers comin from an infected district of Chin was found with the plague spum upon his own lips, and knew hi fate was sealed. "Don't come nea me," he said to his friends, "Yo see, I've got it. Not many men hav had my chance." It may seem in conceivable to the uninitiated tha the dead who have died in valorou fashion should have died with smile on their lips. Thank Goo with great thanksgiving, that i the extremes of our trials we fin the greatest revelations and th greatest satisfactions if we wisel use the experiences.

IV

In War I in the Spring of '1 things were going badly for th Allies all along the front. I wa with the 1st Division when rumo were running that seven Germa divisions were massing back Mont Sec to launch a crushin blow against us. When interest, an anxiety, were high I was invite to artillery officers' mess one noo During the meal the conversatio dealt mainly with the immine threat. Toward the close of th meal in came the colonel. His coo name was "Yellow Jacket." W rose, saluted, and he told us to "At Ease." Then he began to gi instructions: Horses were to taken back to a safe echelon; th that, and the other, was to be don He invited questions as to detai Then a lieutenant asked about th plans in case of retreat.

Picture the situation of men wh knew that this was it. We wou be overpowered by sheer numbe

nd force. The silence was intense. he colonel was almost finished ith his lunch; he was spearing a w scattered peas with his fork. hen he said, without conscious- ess of being dramatic or any in- nt to be melodramatic, "The nited States has put us here. And, the Eternal, we stay put!" Many ust have felt a bayonet at his east, but the simple, historic re- ark was electrifying.

V

In a few moments I was thread- g my way through the ruins of amburcourt to my dugout. But I as walking on clouds! I belonged an outfit like that! "By the ternal—we stay put!" In such oments fraught with danger we scover new resources of life and urage. Yes, "Thank God I am n American." But because of this ct there come the greatest obli- tions that ever rested on human oulders. Thank God again for the privileges of dangerous living in this hour.

We thank God for our homes—for Dad and Mother, and brother and sis, and all the dear ones who live in our hearts. We thank God for our schools and our churches and the human institutions which are bread and meat to mind and body. We thank God for the growing feeling of universal relationship reaching out into the world that is, and the world to come. We are made to dream of a better world here and now; and we are finding out that much has to be done by each one of us to make our dreams come true.

We thank God that we are discovering that he will help us to do our best; that we need to take more and more from him in order that we may not let him down, or let our neighbors down, or let ourselves down. We are learning that he will not fail us; and we must not fail him.

Thank God for God.

Wake Up Your Mind

"THE FATIGUED MIND is the timid mind," says Henry Kendall, an industrial engineer. Timid minds mark time. They are afraid to try. They dodge work. They hold back. They are a liability to any business.

It is the vigorous mind that tackles difficult tasks with gusto. When you've lost zest and punch, check up on your mind. Is it fatigued, tired, in the dumps? Wake up your mind by getting away from the daily grind. Think new thoughts, meet new people. If your mind has become a dull tool, a change will sharpen it again to a keen sharp edge that will enable you to hew your way to new achievements.

Wake up your mind by reading a stimulating book. An inspiring book will often lift you out of your mental rut and give you new vim and courage. Invigorate your own mind with the written thoughts of vigorous thinkers. Wake up your mind by forgetting your mind. Fatigued minds cannot build; such work is for rested, keen, dynamic, daring minds. That's why time spent in tuning up our minds is time well spent. —*Northern Lights*

THEY SAID IT!

• *An apt quotation is oft as good as an original remark*

To be always intending to lead a new life, but never to find time to set about it; this is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.

—TILLOTSON

⁂

Of all inventions, the alphabet and the printing press alone excepted, those inventions which bridge distances have done most for civilization.

—MACAULAY

⁂

For in that nebular, indefinable hope the idealist is convinced with Job that his Redeemer liveth, that life is worth while, that dreams come true, that man's visions are God's reality.

—WILLIAM ALLEN WHITE

⁂

Joy can be real only if people look upon their life as a service, and have a definite object in life outside themselves and their personal happiness.

—TOLSTOI

⁂

The man without a purpose is like a ship without a rudder—a waif, a nothing, a no man. Have a purpose in life, and having it, throw such strength of mind and muscle into your work as God has given you. —THOMAS CARLYLE

⁂

Justice is itself the great standing policy of civil society; and any departure from it, under any circumstance, lies under the suspicion of being no policy at all. —EDMUND BURKE

Ideas must work through the brain and the arms of good and brave men or they aren't better than dreams.

—EMERSO

⁂

Wrinkles should merely show where the smiles have been. —MARK TWAI

⁂

Men who have much to say use th fewest words. —H. W. SHA

⁂

Success is nothing but a good ide coupled with hard work. —BALZA

⁂

Live the moment to the utmost c its possibilities; and be satisfied wit life always, but never with oneself.

—GEORGE JEAN NATHA

⁂

To hate what causes war, to hate way of life which denies others the place in the sun, to hate industrial an trade monopolies, to hate imperialist conquest, to hate "we are the people arrogance or "divine mission" fanat cism, to hate race and creed discrim nations is the only hate that will w the lasting peace. —UPTON CLO

⁂

Much will doubtless be done towa our present enemies of which Chri tians will later repent.

—JOHN FOSTER DULL

⁂

We have all too often been mo interested in Christianizing the N gro of Africa than in acting Chri tian toward the Negro in our countr

—GEORGIA HARKNE

⁂

It is with narrow-souled people with narrow-necked bottles . . . t less they have in them, the more noi they make when pouring it out.

—P

• *Is it possible of achievement?*

Episcopal-Presbyterian Unity

By The Reverend Theodore O. Wedel, S.T.D.

(*Washington Cathedral at St. Bartholomew's Church, New York City*)

"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us."—Acts 15:7, 8

MY topic is church unity—and specifically a project for church unity at present under debate between the Episcopal Church and the Presbyterian Church (USA).

The problem of church unity is not new in Christian history. The earliest generation of Christians faced it in a form certainly as acute and disturbing as ever in later Christian history. A glimpse at that problem as the early church encountered it, and a memory of how it was then solved may be of help to us as we wrestle with our problem today.

The first Christians were Jews—Jews quite as Jewish as the members of an orthodox Jewish synagogue. They ate Kosher food, and obeyed the multitudinous precepts and customs of the Mosaic law. There were, to be sure, Christian Jews, superimposing upon their inherited Hebrew religion faith in Christ as Messiah and Lord. Suddenly they faced an amazing fact. The faith in Christ had burst its bounds as a gospel for the Hebrew people. Gentiles—hated Romans and heathen Greeks — were becoming Christians. The Holy Spirit had been actually given to flocks of Gentile believers. The Jewish Christians were being asked to accept these Gentile Christians as brothers. They were being asked to eat with them at the Lord's table—something abhorrent to a loyal Jew. We may get a faint hint of this difficulty in noting how hard fellowship at a dinner table appears today in some American circles whenever color lines are crossed. This Jewish Christian group, the ancestral church of all Christendom, was confronted by a demand for church unity which to them was literally shocking. It violated the carefully guarded conscience of thousands of years of Hebrew history.

Yet church unity came. The ancestral church of Christ made a great venture of faith. That faith was faith in the Holy Spirit. Jewish Christians recognized Christ in their Gentile brethren. They trusted and obeyed. "God"—so the ranking Apostle Peter declared—"God, which knoweth the hearts, bare them witness, giving them the Holy Ghost even as he did unto us." Church unity did not mean the abolishing of all differences between Jewish Christians and Gentile Christians. But it meant fellowship in the

sacrament of unity, the Holy Supper; it meant recognition of each other's ministries; it meant one faith and one baptism, one church of God.

Historical analogies are never perfect. But they can be helpful. Turning to our project for unity between two bodies of Christians in our twentieth century and on our American continent, parallels can be seen with the ancient story of the early days of the Christian Church. For what is our problem today? Our two communions seek unity. Over a period of nine years representatives of the two churches have met. Finally, a document is ready for submission to the two churches—a document entitled "Basis of Union." It is a tentative proposal, by no means a final constitutional enactment. But agreements are contained in it which must be mutually accepted before further steps can be taken.

I

The project of uniting the Episcopal and Presbyterian Churches brings to the surface the tensions of hundreds of years of Christian history. Unity proposals, therefore, will arouse emotional disturbances, (I am speaking particularly within the Episcopal Church) disturbances sometimes expressed with fervid rhetoric in the pulpit and the newspapers, as residents of New York may have noted if they have read some articles in *The New York Times*, some of which seem to be a little severe, as though we were proposing union with the Mohammedans instead of with a great Christian church.

Calmness and objectivity in debate will not be easily achieved. No one taking part in the debate ought to belittle the need for humility and for readiness to listen to those opposed. God, we trust, will, in the very midst of our deep wrestling, reveal his majestic will for his people. Wrestling, however—frank, open, though in charity and Christian love—is precisely the task of the hour.

What are some of the difficulties confronting a union of the Episcopal and Presbyterian Churches? Let us look at them: The Episcopal Church, part of a larger Anglican communion, once shared with all Protestant Christendom a break with Rome. But in that great exodus of the sixteenth century, the Church of England preserved links with the mediaeval Roman church which other Protestant communions lost. The most conspicuous of these are her liturgical and sacramental worship life and the episcopal form of ministry. All Episcopalians hold these heritages precious. All—I speak here for all members of our Unity Commission—agree that they are gifts held in trust by us for a reunited Christendom. But we differ as to whether these marks of historic catholicism are walls of exclusion. Can we recognize a church which is without them? Can a union between a church possessing these marks and one which does not, be on a basis of equality? The proposed "Basis of Union" accepts equality. A large group within the Episcopal Church feels compelled to refuse recognition of this equality. Like the Roman church, it would maintain the claim that without these historic catholic forms there can be no true Church of Christ. Here lies the main difficulty for the Episcopal Church in any project of union. We as a church are divided on this central issue.

To all Anglicans, as I have just said, our catholic heritage is precious. W

ll want to see it preserved. It is reserved, so I truly believe, in the roject for unity with the Presbyerians. The episcopate is there—that ncient order which traces its history ack to the days of the New Testaent. The episcopate, so we all hold, a great symbol of the unity and ontinuity of the Christian people of od. A united great church needs a reat minister—a father-in-God, a epherd bringing together in a city r a diocese his sheep to share in the ord's Supper. The worship heritage catholic tradition will also be preerved in the proposed united church.

II

Many members of one or the other f the two churches express fears nat, on the day after a union, all piscopalians will have to worship in resbyterian churches, or that all resbyterians will be subjected to the mplicated rubrics of Morning and vening Prayer. Nothing of the sort contemplated, of course. The two orship traditions will continue to ve side-by-side. The Book of Comon Prayer will continue to be used s it is today. And free worship, as e Presbyterians are accustomed to , will also be permitted in that urch.

But the episcopate and the Book of ommon Prayer can no longer, in a nited church, remain symbols of exusion. The episcopal order, according the proposed "Basis of Union," will e the future order of a united church. ll ordinations will be by bishops, nd the ancient succession will be rupulously preserved. But, during e passing of a generation until the wly-ordained ministry fills the nited church, ministers of the Pres-

• EDITOR'S NOTE: It is to be regretted that we are prevented from publishing, in this issue, an article stating the Presbyterian viewpoint on this vital church question of Episcopalian-Presbyterian unity. Due to unforeseen circumstances, the Presbyterian clergyman who had promised to do the article for us was unable to prepare it in time for our deadline.

byterian tradition, not so ordained, are to be recognized as ministers in full standing in the united church.

For, if the Episcopal Church hopes to bring to a united fellowship its treasures of historic tradition, the Presbyterian Church desires to bring its treasures also. It, too, is rich in a heritage out of the past. It is more distinctly the child of the Reformation —a Bible-centered church, regulating its life for four hundred years by a conscious return to the ways of the New Testament. If the Episcopal Church has emphasized links with the church of history and a consequent kinship with catholicism, the Presbyterian Church has emphasized values rediscovered at the Reformation—the preaching of the Gospel, the rights of the laity in the rule of the Christian fellowship, the rich meaning of congregational worship. Its worship is "free worship"—free not from the restraints of the Bible or of corporate Christian conscience, but from strict rule by a "book." Many an Episcopalian, accustomed to his Book of Common Prayer, finds it difficult to appreciate fully the simpler, more austere, worship forms of the other church. Yet, to appreciate them, all he needs to do is to imagine what catholic church life and worship must have been like in its own ancestral centuries. An appreciation of simple forms of worship can furnish a needed

check upon elaborate liturgical developments, which are always in danger of idolatry of externals.

Can these two great churches merge? Those who favor the project believe they can, if mutual recognition of the two traditions is accepted wholeheartedly. The Presbyterian is asked to accept bishops. This will come hard—how hard we on our side can perhaps only faintly imagine. The Presbyterians of Scotland—that ancient kirk from which the Presbyterians of America come—once had dealings with bishops, and not always happy dealings. Presbyterians today may know of bishops whom they might find it difficult to love and call fathers-in-God. And the episcopate is only one of many Episcopalian traditions and customs which Presbyterians would have to accept in the same united fellowship with themselves—the diaconate and confirmation, altars and vestments, and sacramental rites which mark the more Catholic-minded Episcopalians, yet which good Presbyterian Protestants once denounced as popery. Union will mean this for them.

III

For Episcopalians corresponding recognitions are involved. I have already mentioned the need for recognizing a generation of ministers not episcopally ordained. In addition, we will be asked to accept a system of ruling elders, familiar to Presbyterians and proposed for the united church; a larger power given to the laity; and an agreement that the freer worship forms of the Presbyterian tradition shall have equal standing with those of the Anglican Book of Common Prayer. Even the episcopate will not enter a united church wholly unmodified. The ordaining power, in the Presbyterian Church, is lodged in a group of ministers called the presbytery. Bishops, in Episcopal Church order, have traditionally been consecrated only by bishops. In the proposed united church, representative ministers will share with the bishops in the laying on of hands. As I see it, the two traditions will have been merged in a beautiful, symbolic rite.

IV

Time will not permit further analysis of the problems of uniting our two communions, nor their projected solutions. I turn instead, briefly, to the question of whether a union between the two churches has a chance. I must leave Presbyterians to their own searching of conscience. Within the Episcopal Church, acceptance of the project is meeting with much perplexity and doubt, and even some violent opposition. We cannot enter here into a detailed debate.

Even as one who favors the project I can speak for myself only. I do not agree with all of the proposals of the proposed "Basis of Union." It is only a first sketch and will require amendment. But the ultimate issue is very simple. Can the Episcopal Church recognize a Reformation church as fully a part of the Church of Christ? If we can, then this project for union opens glorious vistas of reuniting Christ's holy church. Details will submit to adjustment. But if we cannot recognize Presbyterians as full Christians, debate on details is useless. The project is impossible from the start. It would be useless, for example, to demand of Presbyterians, as a prerequisite to union, full understanding of what bishops mean. Presbyterians

will have to live with bishops for a time before they will understand what Episcopal Church order has meant to us and can mean. They will have to worship at our side, and we at theirs, in a common fellowship, before they will appreciate our liturgical heritage or we find ways to God in the simpler austerities of the tradition of the Scottish Kirk. Without a leap of faith, in charity and trust, union is impossible.

I have dwelt upon some of the difficulties of union between our two churches. Difficulties exist. But these difficulties fade into the background when we set over against them the call of God to us for a united Christian Church. Listen to the noble preamble in *The Proposed Basis of Union:*

"Through the events of our time as well as through His revelation of His will in Jesus Christ, God is imperatively calling upon all who believe in Him to become one flock under one Shepherd, so that the world may believe in its Creator, Redeemer, and Sanctifier. All the churches stand at the bar of God's judgment. The unity of Christians is not merely a pious aspiration; it is essential if the church is to live and fulfill its mission both at home and abroad. It is not remote from the need of our age. Upon us the end of a world has come, and the events of the last decades have shown that unless the church becomes increasingly effective in human affairs, as a united community of faith which transcends nationality, race, and class, and therefore can hold divided groups in cooperation, further and more destructive ideological wars are inevitable."

I would, therefore, not minimize the importance of the step which the Episcopal Church is being asked to take. Nor shall I condemn those who, under conscience, are not prepared to take it. Conscience is in the keeping of Almighty God. The Episcopal Church as a whole must make the decision. The Holy Spirit has been promised to the Church for its guidance. As one to whom the vision of union has become a great imperative to the Lord, I can only join with a host of my fellow churchmen in the prayer that charity may conquer our fears, and that Christian unity may be given a chance to be reborn in our fateful time. "One world or none," we Christians say to the divided nations. "One church or none," God may be saying to us.

V

Our text took us back to apostolic days. The Jerusalem church recognized the Gentile church. It recognized that the Holy Spirit dwelt in this Gentile church, even though it had a newer tradition and different ways. In all argument against the project of union between Episcopalians and Presbyterians I have never yet heard anyone deny that the Presbyterian Church possesses the Holy Spirit. Is not the problem of unity today, as in the days of the apostles, the problem of recognizing Christ where he has chosen to dwell? To recognize is costly, as it was in the time of the New Testament. Recognition means obedience. It means love. It means accepting Presbyterians as brethren in the Lord. But surely Episcopalians will some day be given the grace to say of Presbyterians: "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost even as he did unto us."

(Sermon preached by Canon Wedel, of Washington Cathedral at St. Bartholomew's Church, New York, August 11, 1946. Reprinted by permission of THE CHURCHMAN.)

• *In the atomic age we need a much more virile faith*

Our World's Tragic Need for Faith

By Chaplain Oliver Read Whitley

THE war which ended last year was only a symptom of the sickness of a civilization. It did not, even though we won it, touch the most urgent problem of our time, which is the spiritual crisis. Winning the war was only the beginning of what we face. For we are, in fact, still left with the major problems of man. Not only are we having to rebuild a world literally blasted into pieces, and to bind up the wounds of those who bore the brunt of battle; we are also faced with the necessity of retracing our steps in history, to find out where we took the wrong road.

The dilemma in which we are now living is basically the result of two things: a cheap and false optimism which substitutes *words* like justice and liberty for their actual reality in human behavior, and a foolish preoccupation with *things*. Of this cheap optimism we may say only this, that the scientific method and political freedom which were the heritage of the last two hundred years have not given us the utopia for which we hoped, and did not prepare us for the shock of fascism.

Most of us grew up in a generation that falsely assumed that barbarism and evil were vestigial remains, destined to be done away with as soon as man became more reasonable, as he inevitably would

The long sleep is over now, and what do we find? The eighteenth century with its hopes for justice and brotherhood, turned into the nineteenth, a period of material and mechanical progress, which was thought to be the supreme end of man, until at last we awaken to find the end of a life stripped of ethical purpose and ideal. No wonder it was so easy for fascism to get started!

Behind this lies the false sense of values that grew out of the industrial revolution. Nothing was good, it was said, unless it could be made cheaply and sold at a profit, part of which could be set aside. For organized enterprise necessitated by this scale of values two things were needed: the doctrine that individual selfishness would produce the best results for society, and a vast factory system equipped with machines and human automata to run them. What has been the result? To be sure, large-scale organization of resources and machines has given man an almost divine power over the forces of nature. But what has it done to people? It has left millions of men with nothing but a sense of inferiority and impotence, and a society so complex they cannot even understand it.

This is the historical situation be-

hind the present tragic plight of man. The society based upon individual selfishness has been kidding itself, and trying to hide from the real facts of life by composing inane odes to human blindness like "accentuate the positive." The truth is otherwise. People in our society live from cradle to grave in what Lewis Mumford has aptly called a state of "hilarious anesthesia," the results of which are anxiety, fear, and insane envy. The chief characteristic of most of the things of which our society is so proud is *triviality:* it is no wonder we are cynical. The hypocrisy attendant upon the exploitation of trivial things as if they were really of value is often too much even for the most calloused of men. Perhaps we shall one day get beyond the level of J. P. Marquand's character, Mr. Fernald, who when he had put his foot into a cuspidor said he believed there were more of these in the office every year, but it was all right because that was progress—more and more of everything. One might think that we have had enough, but the question: will it take another hundred years to teach us that the multiplication of gadgets and things is not progress? will not down. And with this goes another question. Is there no more significant desire in the human heart than the desire to possess an electric icebox and latest model automobile, or to have power over the lives of others?

The answer is by no means a simple one, but the search for it is practically the only item of significance left in the ledger of a sick society. The world of tomorrow needs a rebirth into the newness of life that rises above the pettiness and bestiality and selfishness that characterize our age. We live in an era in which there is no *real* belief in anything. To be sure, it is an era of tragedy; but unless we find some real faith in the midst of this tragedy, we shall never find it at all. It takes no more than sharp eyes and sensitive ears to discover where the difficulty lies.

The trouble with us is that we have no living faith to put into the place of the one so many of us have given up, except the vague hope that somehow science and technics, business and selfishness, education and reason will pull us through and create the good society. And if that society consists of more pre-fabricated houses, more television, more movies, electricity, faster automobiles and airplanes, and *nothing else,* it will crumble and fall at our feet, even as the world of efficient industry and individual selfishness already has fallen.

Faith in the wrong things has meant the disillusionment and frustration of human purposes. Life directed toward the wrong things, based upon the fleeting existence of short-lived passions, and turned in upon itself, making itself the goal of its reality, ends only in the irrationality and purposelessness of a vicious circle. The endless whirl of meaningless striving—to keep up with the Joneses, or because one feels that he can do nothing else—for goals unworthy of the human animal, of automata turning like greased cogs in a machine, can mean only one thing: that life lived for no purpose other than itself, and in the name of no faith except in itself, is not even life, and it were better it should be called by some other name.

Realization of this fact has burned upon the hearts of all men who long for inner peace and the experience of those things which give meaning, beauty, and significance to the human

adventure. Jesus has said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal . . . for where your treasure is, there will your heart be also. . . . Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

Too long has man's faith suffocated in the darkness of pride and self-seeking. But living and winning the things the inmost soul of man needs is not on this wise.

It has been truthfully said that a man's religion is the things or actions that he honors in this vale of tears. No man, then, is an atheist, because we all worship something, and consciously or unconsciously we tend to be absorbed into the things we worship. This is the profound psychological and moral meaning of the old legend of King Midas. Certainly it was what Jesus had in mind when he reminded us that "where your treasure is, there will your heart be also." It is just as true today as it was when Jesus said it. Our society has rationalized the doctrine of individual selfishness and striving after material possessions and power into a mature and complacent philosophy of life, and having no conscious goals beyond this, and existing for no other purposes than this, it has smashed itself against the solid rock of reality. The only thing it has left is just what it began with, selfishness and material possessions. Perhaps then, Jesus' words are ultimate—"Seek ye *first* the kingdom of God and his righteousness."

Present day liberal religion is a curious, rather naive, combination of this worldliness and uncritical optimism, which unconsciously affirms that with "patience and fortitude" everything will be all right. I guess we somehow believe that no matter how many tragic mistakes we make, God is on our side; he wouldn't be much of a God if he weren't, at least not for us modern Americans. The truth is, however, that in many ways we are living on the "left-overs" of the age of faith, and receiving spiritual energy from sources that we don't even bother to acknowledge, so much have we watered them down.

The war ought to have taught us that a comfortable religion that affirms the peculiar values of middle-class society and has no place for sorrow and suffering, except as irrational and regrettable intrusions in the otherwise happy order of things, has no particular relevance to the problems that are involved in building the kind of world in which race and culture differences are no longer detriments to fellowship and in which nations will have to learn to live in a world society.

We need a much more virile faith today than liberal religion (and assuredly orthodoxy, too) in its present form has to offer. It remains to be seen whether or not the sheer demands of survival in an atomic age will produce such a faith.

THE CHURCH must herald a new day but it must not become the voice of reaction nor the voice of revolution. It must be the voice of Christ. It is regeneration, not reaction or revolution, that is needed.

—BISHOP G. BROMLEY OXNAM

For Soldier Congregations

By Chaplain John F. Chalker

To preach effectively to soldiers of the modern Army, two things must obtain: (1) The chaplain must first and foremost be a strong personality "sold" on the principles and doctrines of his own faith, based on a profound belief in the omnipotence and omniscience of a just and merciful God. (2) He must be a walking manifestation of his convictions, spoken not in words but in action.

By his positive conviction in the workableness of the upright principles of living, and the buoyant assent in his own meeting of life's kaleidoscopic situations, stresses and future, the chaplain inspires, attracts and leads men to greater victories and laurels. He meets life with his fellows with a courage and a calmness that insures confidence.

Religion to a soldier "consisteth not in the abundance" of doctrines and dogmas, but in clear, straight-forward, simple explanations of the profound truths of courageous living.

Either academic abstractions or too much attention drawn to the speaker will drive the soldier away, or "close up" his mind for years against public worship in seeking for the Truth. Only by clever presentation of religious truths can the first contact with his thinking be effected. Only so can the soldier be brought to realize that it is manly and not effeminate to be religious. Not by pulpit pyrotechnics, nor by academic displays, but by a rugged faith in right living and right thinking, manifested in day by day conduct, will the chaplain sway men to form a foundation of an abiding and effectual religious code of operations in daily life, in peace or in war.

With a heart full of admiration for the courageous soldier, with a plain conviction of the approval of Almighty God who can fight for the right only with what hands and hearts man supplies, and with an understanding sympathy for the man who although he no longer faces death in battle has his anxieties, the chaplain can invite him to commit his future to God.

Because of his significance as spiritual confessor, the chaplain without embarrassment to self or soldier can deal candidly and effectively with every possible problem.

From his varied experiences, without the least betrayal of confidence can be moulded effective messages on the specific problems, difficulties, defeats or triumphs of men under pressure, challenge or temptation. With a warm sympathetic consciousness of human urges and appetites and with a genuine love of men set in a background of much prayer and self-dedication, the chaplain can with confidence face any congregation of servicemen and feel assured that the Great Giver of all good and perfect gifts will bless his truth. As he progresses gradually along a well-planned sequence of subjects vital to the men in his care, he will be amazed to see the steady unfolding before them of a new outlook, and an approach to a more daring mode of life. Infractions of rules and regulations will show a decided decrease in number; and *esprit de corps* will be manifested in "singing columns"; a greater regard for personal rights and privileges will be observed, and bonds of richer fellowship will develop.

Gratitude

APPRECIATION ought to cogitate, discriminate, become articulate, and reciprocate!

It ought to cogitate. "Thank" is by derivation, the past tense of "think." "I thank" means "I have thought." Take time to think of some of the privileges of being human: of faculties and capabilities; of loved ones and friends; of sources of courage and inspiration. Think through to thank!

It ought to discriminate. We ought not to be thankful only for what serves our best interests. I doubt the legitimacy or the advisability of being thankful for an immunity or privilege. These ought to be dedicated rather than appreciated. When they are appreciated they are likely to harm instead of help—by making us self-concerned.

It ought to become articulate. We must express thanks as well as feel thankful—both for our own sakes, and for the lift it gives those we thank.

Finally, *it ought to reciprocate.* More often than not the reciprocation will have to find other beneficiaries than the ones to whom we feel indebted. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." Let us give thanks!

—From *To-Day* by EMORY W. LUCCOCK (The Westminster Press)

Daring Utterances

AS AN EXAMPLE of the daring utterances of C. H. Spurgeon, one day he declared that a change of nature was absolutely necessary, for if a thief went to Heaven without it, he would be a thief still, and would go round the place picking the angels' pockets. During the week the Mayor of Cambridge took him to task, and told him that the angels have no pockets. Quite gravely Mr. Spurgeon, then a stripling preacher of eighteen years of age, said he had not known that, but he was glad to be assured of the fact by a gentleman who did know, and that he would put the thing right on the first opportunity. On the following Monday he walked into Mr. Brimley's shop and said, "I set that matter right yesterday, sir."

"What matter?" he inquired.

"Why, about the angels' pockets."

"What *did* you say?" the elder man asked in despairing tones.

"Oh, sir, I just told the people that I was sorry I had made a mistake, but that the Mayor of Cambridge had assured me that the angels had no pockets, so I would say that if a thief got among the angels, without having his nature changed, he would try to steal the feathers out of their wings."

Upon which his critic, who had several times found fault with him, said, "Then I'll never try to set you right again"—which was exactly what young Spurgeon wanted him to say.

—From *The Life of Spurgeon*, by W. Y. FULLERTON (London, Williams and Norgate)

• *An ambitious program for the Kingdom of God . . .*

Religious Program with Marine Recruits

By Chaplain James Allen Knight

PARRIS ISLAND, South Carolina, is a recruit training station of the U. S. Marine Corps. Practically all of the activity on the base directly or indirectly exists for the purpose of training raw recruits in the fundamentals of combat. The streets of the Island are named for the valor of her sons who fought and died in distant places. Across the causeway and down these streets, by the thousands, flows a steady stream of young Americans of every class, trade and creed.

The Marine Corps sends all of its recruits through a grim and rugged process called "Boot camp." Each man loses most of his hair, all of his personal liberty, and much of his identity as he learns how to drill, shoot, fight, and how to fit himself properly into the military. The intensive recruit training period is part of the price of membership in a proud, fighting fraternity which has written many glorious pages in the world's military history.

Boot Camp is not only a training ground, but also a clearing house of military talent. Recruits are tested for intelligence, skills and aptitudes; classified according to military usefulness, and then assigned duties accordingly.

Skill, aptitude and ambition must be found during recruit training, and developed later in a more thorough and specialized manner in special schools.

Eighteen months ago Chaplain C. H. Mansfield reported to Parris Island as Post Chaplain from duty in the South Pacific with the First Marine Division and Third Corps. Because of twenty-four years of duty with the Navy, and twelve of these with the Marine Corps, he is thoroughly acquainted with Marine Corps psychology and the opportunities of a chaplain at a recruit training center. With prophetic vision of its possibilities, he developed a religious program on Parris Island so unique, effective, and far-reaching that it has attracted national attention.

Chaplain Mansfield states that he is seeking to carry out the mission of the church through the Chaplains Corps. Chaplains are seeking to bring the ministries of the church to the men and women of the Marine Corps and their dependents who are on the Post or in its vicinity.

Parris Island's well developed religious program stems from a building strategically located at the heart of Post life and is known as the Chaplains Center. This building gives easy access to the chapels, can be easily reached by all hands, and provides a

definite location where the chaplains of all faiths have their individual offices for work and personal counseling. A community cannot have a ministry of health without a doctor, nor can it have a spiritual ministry without the chaplain.

The primary duties of the Parris Island chaplains include hospital, dispensary, brig and home visitation; personal counseling and consultation; lectures to recruits; the meeting of each recruit by a chaplain of his faith as that recruit passes through classification; the conducting of religious instruction classes leading toward baptism and confirmation; the administration of the Sacraments of the Church; the provision of regular services of divine worship on Sunday; and weekday religious activities including youth discussion groups, as well as marriages and funerals. Also correspondence with parents, pastors and friends of the service personnel regarding their baptisms, confirmations, confidential problems and general welfare and well-being requires a considerable amount of time and application.

The religious program is part of the over-all program of the Post. It is integrated with the program of recruit training with such precision that chaplains interview recruits at the time they are being classified. All chaplains serve as members of a team whose mission is to carry the ministry of the church to each man on the Post. The service of one chaplain is complementary to that of another, and all serve and work toward the common purpose. The fact that the divine services on Parris Island are so remarkably well attended, and so many men offer themselves for baptism and church membership, is a tribute to the ministry of the chaplains serving here.

One of the most dramatic parts of the religious program on Parris Island is a project developed among the recruits for the explicit purpose of acquainting them with the mission and ministry of the Church as fulfilled in the Chaplains Corps. The project is built on the foundation of personal contact and would be called by the Church at large "evangelism." A detailed description of this work and a small mention of the harvest yield are given in the following pages.

The chaplains feel it essential that a personal relationship be established between each recruit and his chaplain. Thus, our program of acquainting recruits with the chaplains and their work begins a few days after their arrival on the Island, and while they are going through testing and classification.

We are given a period each day at classification. The first step is a short speech delivered by the Post Chaplain to the recruits of all faiths.

The recruits are welcomed in the name of the chaplains on Parris Island and are told that the chaplains are the authorized representatives of their churches back home. The duties and the work of chaplains are sketched briefly; and recruits are told specifically what chaplains are able to do for them. All are cautioned to maintain in their personal and community relationships the very highest ideals of the home and the Church. The value of this is pictured realistically by mentioning certain militaristic nations and individuals that destroyed themselves because they lacked the refining and restraining influence of religion and its accompanying respect for the God-given rights of all of God's children. A word is then spoken about the vigorous period of boot training. The

Report of Religious Activities, Parris Island

(January 1, 1945, to June 30, 1946)

	Jewish	Protestant	Catholic	Total
Services on Post	140	652	380	1,172
Attendance	6,879	125,768	162,181	294,828
Received Communion		16,067	17,803	33,870
Services Off Post	28	91		119
Attendance	2.758	7,695		10,453
Special Services	12	120	13	145
Week-day Mass			918	918
Attendance			21,900	21,900
Received Communion			5,240	5,240
Vespers—Benediction			57	57
Attendance			5,363	5,363
Confessions			16,292	16,292
Young People's Services	39	130	4	173
Attendance	1,950	11,717	54	13,721
Sunday School Sessions	2	70		72
Attendance	36	4,385		4,421
Communicant Classes		282	201	483
Attendance		13,543	1,396	14,939
Miscellaneous Services				
Private Instruction		183	1,909	2,092
Baptized Only		77	72	149
Baptized and Confirmed		1,223		1,223
Total Baptized		1,300	72	1,372
Confirmed Only		284	90	374
Church Accessions		1,508	90	1,598
Office Consultations	1,176	10,509	3,769	15,454
Recruit Interviews	599	35,418	12,530	48,547
Lectures to Recruits	286	495	379	1,160
Attendance	33,186	111,637	17,733	162,556
Personnel Visited	93	10,560	3,577	14,230
Home Calls, Pastoral	82	495	6	583
Letters Written re: Personnel	708	3,050	1,524	5,282
New Testaments Distributed		38,412		38,412
Marriages	1	139	84	224
Funerals	4		4	8

(Note: *73 Christian Science Services were conducted on the Base with an attendance of 1215*)

necessity of such an intense program is explained. The chaplain assures them that untold thousands, living and dead, have come through this period of training with flying colors. With a will to succeed, and the straining of every muscle, their record can be a proud one, too.

The next step is separating the platoon members according to religious faiths.

The Roman Catholic chaplain gives his men a schedule of divine services, takes the names of those who desire to prepare for their first communion, distributes prayerbooks or other pieces of religious literature, and lectures briefly to the men on the obligation of Roman Catholic men to their church while in the service.

There is no Jewish chaplain on the base at present. Thus, one of the Protestant chaplains gives the Jewish men information regarding their worship.

The principal Jewish service of divine worship is conducted by a civilian rabbi. When the rabbi is not available, a Protestant chaplain with the help of the Jewish men conduct the services. For counseling and guidance, the Jewish men consult any of the chaplains on the base.

The Protestant chaplain in speaking to the Protestant men urges them to remain loyal to their denominational affiliations, and at the same time, explains the meaning, significance, and necessity of the unity of all denominations in the service. The men understand then why they are called *Protestants,* why a "P" is placed on their identification tags, why they attend *Protestant* services of divine worship, and why they seek counsel from a *Protestant* chaplain. Strange as it may seem to many in our enlightened land, religious illiteracy is widespread among our citizenry. Many recruits, affiliated with prominent denominations in Protestantism ask sincerely, "Am I a Protestant or to which group am I supposed to go?" This is a sad commentary on the narrowness and aloofness of certain denominations or churches in denominations which lack a conception of the worldwide Church, and insist that God ordained them for isolation whenever the word unity or co-operation is mentioned. Every recruit is given a calendar-schedule of Protestant services, a New Testament, and a leaflet entitled "A Greeting from Your Chaplain." The chaplain explains the type and time of the many services of worship, gives the location of the chapels and the Chaplains Center, and outlines the procedure involved in leaving recruit camp to attend church or to see the chaplain.

The chaplain then asks for a show of hands of those who have not been baptized and/or are not members of a church.

These men are separated from the group, and are given the story of the chaplains' work with non-church members. They are told of the religious instruction classes leading toward baptism and church membership which are offered them. No pressure is asserted in getting the men to enlist in these classes, and they are told that they may even drop out of the classes after taking part of the instruction. The men who want to take the instruction give their names to the chaplain. At this point our work is finished for the day with those who are coming through testing and classification.

The key man in the boot camp process is the Drill Instructor. He is teacher, taskmaster, living example, guardian, and general manager of his platoon. He definitely sees to it that his boys get the "Word" and the "works." Our activities with recruits are dependent in many ways on co-operation and friendly relations with the Drill Instructors. The chaplain gives a lecture to each new class going from Drill Instructors' School. In this lecture, the chaplain explains carefully our religious program and acquaints the Drill Instructors with all procedures involving the chaplain, the drill instructor, and his men. Then, for example, when we send a call sheet to him asking that certain men from his platoon report for Class I of religious instruction in the New Post Chapel at a specified time, he knows what to do and *what is happening.*

The religious instruction given Protestant non-church members consists of three one-hour classes meeting at 1300 on three consecutive Sundays. In these communicant classes, the men

are taught something of the basic Christian doctrines and what it means to be a Christian. The three classes are so planned and taught that they form a specific pattern. In the third class, the men reach a decision as to whether they want to be baptized and become church members. It is hard to describe realistically the animated response and interest shown by many of the class members in the discussions which take place during the period of instruction. Many make such remarks as these: "Christianity makes sense to me for the first time." "I never knew religion could have so much meaning." "I am proud of my decision for Christ."

As is commonly known by most people, no service chapels have membership rolls of any kind. For example, it is impossible to become a member of the New Post Chapel, Parris Island, South Carolina. Why? Because that chapel only represents the denominations back home. When men are in the armed forces and away from home, they still keep their membership in their home churches. Many people look upon the chaplains and the church in the service as constituting a separate denomination, but this is an erroneous view. All chaplains are ordained clergymen and function as such. They are ecclesiastically en-

Church	Baptisms	Confirmations	Accessions
Baptist	469		461
Congregational-Christian	102	24	125
Church of Christ	40	5	45
Church of God	18		18
Disciples of Christ	1		1
Episcopal	11	3	6
Evangelical	9	8	15
Evangelical-Reformed	4	3	7
Friends	4		4
Greek Orthodox	1	2	3
Hungarian Reformed		1	1
Lutheran	97	73	178
Mennonite	1		1
Methodist	336	93	391
Nazarene	5		5
Pentecostal	10		10
Presbyterian	123	61	176
Reformed	2	6	8
Reformed Episcopal	1		1
Roman Catholic	72	90	90
Salvation Army	1	1	2
Seventh Day Adventists	2		2
Unitarian	1		1
United Church of Canada	1		1
Unity	3		3
Universalist	2		2
United Brethren	13	3	14
Baptisms only:			
Infants, Protestant	19		
No choice	8		

(Note: These statistical tables were prepared by Chaplain C. H. Mansfield, Captain, USN, Post Chaplain, Marine Barracks, Parris Island, S. C.)

dorsed by their own particular denominations, and are responsible to them. Thus, when a man makes his decision to be baptized and become a member of the church, he specifies the denomination and a particular church in that denomination. He is baptized according to the mode of that church, and if the denomination permits a choice, the man is likewise given one. (*See report on page 21.*)

There is no salesmanship or proselytizing for any particular denomination or church by the chaplains of Parris Island. Whether a man has had a nominal church background or none whatsoever, he is given a free and unprejudiced choice. The chaplains remain absolutely neutral in the matter.

After a man has been baptized and taken into the fellowship of the church, the Post Chaplain communicates with the man's local pastor, and requests him to accept the man into membership in his church. Only on rare occasions is there any difficulty with pastors regarding the acceptability of a man. The following is the letter to the pastors of the new church affiliates:

DEAR SIR:

A large number of young Americans, men and women, serve on this post. Religiously speaking, some have been active in church affairs at home; others have not reached any responsible relationship to Jesus Christ despite a nominal Christian background; and still others have had little or nothing to do with the Church.

As ministers of the Gospel, ordained and charged by our respective religious fellowships, we chaplains have prayerfully undertaken an evangelistic program in the hope that all men and women passing this way may have Jesus Christ presented to them as Saviour and Lord.

All participation in religious activity is voluntary. To introduce our program, each recruit is personally interviewed by a chaplain of his faith to discover the man's spiritual background and convictions. Invitation is then made for the unconverted and unpersuaded to seek further and fuller instruction in Christian discipleship, and when any man accepts he is asked to engage in a threefold activity: (a) Attendance upon worship services. (b) Attendance at communicant or pre-baptism classes in which the group studies the basic, common beliefs of the Protestant faith. (c) Public confession of Christ as Saviour, and baptism according to the practice of each convert's church.

After a man or woman has conscientiously taken these steps, we chaplains covet for him the spiritual security and fellowship provided by his own home-town church, and we always advise his seeking membership therein.

Therefore, at his request, we commend to your church fellowship

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who has received instruction in the meaning of discipleship, has made profession of Jesus Christ as Saviour and Lord, has received baptism before Christian witnesses in the name of the Father, the Son, and the Holy Ghost. He now desires to unite with your church.

The enclosed covenant, signed by him, contains his public statement of faith, and information of value for your church records, including his address and that of his family. We shall appreciate receiving an official statement from you or your church about this request for church membership.

Fraternally yours,

Our church covenant of membership is as follows:

1. I acknowledge myself to be a sinner in the sight of God and without hope except in his Mercy.

2. I believe that Jesus is the Christ, the Son of the Living God, and I accept him as my personal Saviour.

3. In humble reliance upon God's help, I promise that I will endeavor to live a consistent Christian life. The guiding principles of my life shall be the great commandments which our Lord stated in these words: "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is

like unto it, Thou shalt love thy neighbor as thyself."—Matthew 22:37-39.

4. Recognizing the Church as the body of believers in Christ on earth, I request that I be received into her fellowship and I promise to share in her support and submit myself to her discipline.

The fruits of the religious program on Parris Island are best judged by a statistical summary. The period of time covered by the statistics is the past eighteen months. (*See page 19.*)

It must be remembered that every person on Parris Island is not a recruit in training. There are about one thousand permanent personnel and some families on the base. This fact manifests itself at times in the statistical table. For example, a large number of marriages are performed here, but only a few recruits are permitted to marry while in training.

It is natural for the reader to ask if the comprehensive program of religious activities on Parris Island functions mechanically, or with the spiritual warmth of evangelical Christianity. We reply that we are not operating a factory, but that every area of our activity is carried on with deep spiritual conviction and a vital concern for the worldwide church.

Recruits are on the base for only ten weeks. Many of them have unchurched backgrounds or nominal ones. In this short period of time our contacts are not sufficient to give the recruits a completely full picture of the social and personal implications of the Christian Faith. And this should not even be expected of us, for Christian growth is a matter of a lifetime of devotion and service for the Master.

Church attendance is voluntary with all recruits. However, out of their own choosing, they jam the chapels for almost every service of divine worship.

In 1944, The Macmillan Company published *Boot*, a book written by Corporal Gilbert P. Bailey, U.S.M.C.R., which is the story of the author's experiences while a "Boot" at Parris Island. We quote with permission:

"The first Sunday I joined the bass section of the Protestant Chapel Choir. Service is formal, but the hymns are the old familiar ones like 'Onward Christian Soldiers,' 'I Love to Tell the Story,' and 'Abide with Me.' . . . If you were an artist you might note with trained appreciation the war-born contrast—rows of rough marching shoes on the floor, a terrace of fine gold on the altar. But you only have to be a boot to appreciate the weekly luxury of Christian equality. Chapel is a good place to go. There is no non-com section, no padded seats, no officer pews."

In the spirit of sincerity and humility, we feel that we are daily increasing the ranks of Christ's great Church. Though we teach loyalty to one's own denomination we present forcefully to all recruits a picture of the worldwide Church. They are grasping the meaning of ecumenicity. Many have been accustomed to worshiping in plain "meeting houses." Services of divine worship on Parris Island are simple but beautiful and dignified. We do not hesitate to introduce the men to the liturgical treasures of the Church.

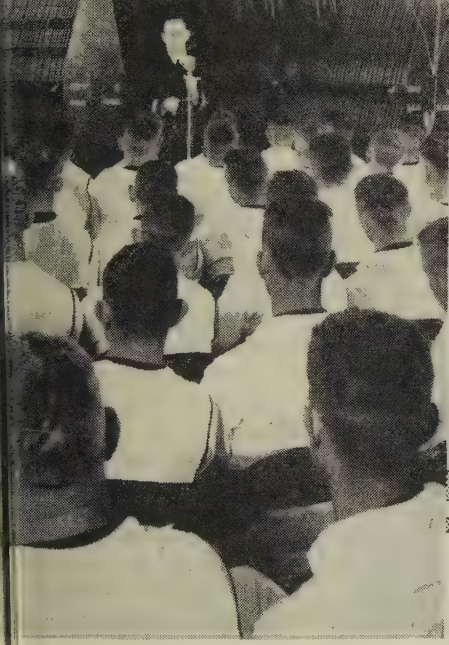
The guiding principle of our work is summarized in the New Testament (Matthew 28:19-20) commission: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

(Above) Chaplain John A. Magyar presents a Testament, and explains its use. (Right) Before oath of induction Chaplain Edward McConnell meets men.

THE CHA

(Official Navy

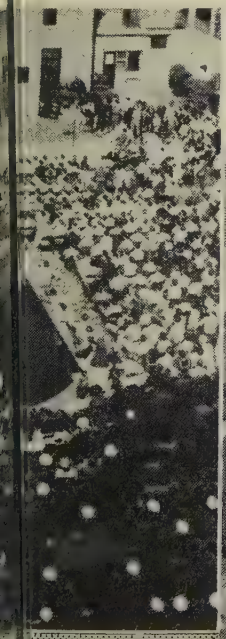
(Below) Chaplain Berlyn Ferris gives welcome and suggestions to newly inducted recruits. (Right) Chaplain H. G. Gatlin presides at the evening entertainment at the Naval Hospital.



(ABOVE) Chaplain Alf Kraabel performs wedding service on Island of Luzon. (LEFT) Chaplain M. D. Safford tells men about health care for dependents.

SERVES

(*Corps photos*)



(BELOW) Chaplain Raymond E. Spears talking to men about to be discharged from the service. From the first of recruit days to the day of discharge the chaplain plays his great role.

• TEXT: *"And, behold, I purpose to build an house to the name of the Lord my God."*—I King 5:5

Needed: A Sense of Obligation

By CHAPLAIN C. I. CARPENTER

DAVID was a great warrior. As the second king of Israel, he had become the first leader of the Israelites to win for this nation, by war, the respect and fear of surrounding nations. David was a great leader and commander of men in the field of warfare. He was not satisfied to be merely a success in this particular field.

David noted that the city he had built as his capital was filled with beautiful construction for the houses of government, but the God whom he and his people worshipped had no proper dwelling. David aspired to build a beautiful temple to house his God. God, knowing the ambition, came to David in a dream and told him that it was not to be his responsibility or privilege to build a temple. This man of war had but one job. He was to concentrate on the carrying on of a war. No one finds much godlikeness in warfare.

Upon the death of David, Solomon became king, and in an inaugural address he made the statement used in the text: *"And, behold, I purpose to build an house to the name of the Lord my God."* Such was the dedication of Solomon to that which became his greatest contribution as the king of Israel: the building of a temple in which his God could dwell.

Today, as we face national and international confusion, as men long for a permanent peace and find around so many situations from which could spring another war, it behooves us to think in terms of a preventive for future wars. A great number of organizations have presented themselves and their programs as the means of preventing further warfare. I would like to submit to you the dedicatory message of Solomon as the best possible solution to the peace of the world and have you say with Solomon, "And, behold I purpose to build an house to the name of the Lord my God."

I

The message of God, to whom Solomon would build a temple is the only remedy for world conditions that brought the last war. Contrary to our thinking, war is not a cause, but rather an effect. We often say that the war brought about certain conditions, when, in fact, certain conditions produced the war. Allow an element of greed, racial hatred, neglect of that which is good, lack of discrimination, taste, and selfishness to enter into the thinking of a great mass of people who make up any nation, and war results. Within a nation ridden by these par-

ticular tendencies can grow a Hitler. Under the leadership of a Hitler, the policies resultant from the same characteristics woven into the thinking of a nation, can produce an international catastrophe. These are personal characteristics. Personal greed, personal hatred of other races, personal selfishness, personal neglect of things that are good, all these cause the deterioration of the individual and the destruction of a nation. This is what happened in Germany. These are the conditions that produced the last war.

I would have you remember the occasion in which the boy Jesus, having been brought into Jerusalem by his parents, forgets to join the caravan as Mary and Joseph return home. The caravan is but a short time away from Jerusalem when Jesus' absence is noted. The father returns to Jerusalem searching for the lad. He finds Jesus in the Temple, talking with the great teachers. Joseph upbraids Jesus for having failed to be dutiful as a son and to remain with the caravan on the homeward journey, and we hear the reply of the young Master to his father, "Wist ye not that I must be about my Father's business?"

Jesus' devotion to his duty to his heavenly Father is so in contrast with the selfish qualities of hatred and greed. His simple and personal message, if applied to our lives, can be the preventive for the wars of the future. It is a message so simple that often we overlook it; it is a message so personal that, unless we sincerely intend to follow it, we must neglect it completely.

Hitler alone was not responsible for the last war, nor were his associates alone responsible. All mankind had a responsibility for permitting to exist in this world those conditions from which came war. Had the message of Jesus of Nazareth been taken seriously by mankind, there would have been no war. We worry about our diet charts, and about our stock market reports, but we fail to give sufficient thought or consideration to the quiet teachings of a man of Galilee, which teachings could make this a world of peace and of happiness for all its habitants.

The message of God to whom Solomon would build a temple is the only remedy for world conditions which brought about the last war.

II

War is a sign that something was wrong with the voice that spoke for God.

Had the Christian Church been successful throughout the years in making its teachings real in the heart of men, there would have been no conditions from which war could spring. Had the message from Jesus of Nazareth been fully interpreted and exemplified by all of those who called themselves Christians, we would have lived in a different world. The hatred, greed, and selfishness from which came war would not have existed. War is a sign that something was wrong with the voice that has been speaking for God.

Those of us who were overseas should have learned some lessons from our observations of the countries through which we fought. We should have noted the position of the Christian Church in foreign lands.

The moral decay that was taking place in England was not surprising when we begin to study the position and message of the English Church. The voice, which was sounding forth

the great moral principles upon which a Christian world could be built, had small hearing. The churches in the towns and cities were not sources from which came dynamic inspiration and power for the reconstruction and molding of the lives of men. The challenge of the vital message of Christ was needed so greatly and heard so little.

When we went from England into France we found a church that had become so decayed that atheism and agnosticism were present on a larger scale than religious belief. So low had the church fallen in the estimation of the French people that it was only through the contact of some of the religious leaders with the French underground that a new respect had been born for Christian leadership. It was not surprising then to find France so overrun with Communism. There was no dynamic voice speaking for the Christian ethic; there was no power exerting an influence for the molding of a sincere Christian government.

When we entered Germany we found there a church divided. A portion had given itself over to the preaching of the gospel of national socialism. The other portion stood for the Gospel of Christ despite concentration camps and persecution. At the conclusion of the war, the churches of Germany were filled to overflowing with people, and it would seem to many of us that the Christian Church that withstood, through persecution, the demand of a National Socialistic Government, could become a source of real inspiration to Christianity throughout the world.

The religious ignorance of the soldiers of the American Army was appalling. A correct and clear understanding of man's relationship to God and of man's intimacy with God was not present in the thinking of these young men. Young men sent out to battle were groping their way amid things religious and attempting to find, and understand in the midst of war, their proper relationship to the Almighty God. We have heard much of "delinquent children." Many of us feel that the question of "the delinquent adult" is of more importance. When the homes of Americans fail to give the youth of America a clear understanding of God as interpreted by the message of Jesus Christ, we can hardly be said to have given to young people the true heritage of Americanism. Carelessness, neglect or ignorance on the part of the adults of America has no right to make a mockery of the message of Christ as it is presented to the thinking of the young men of America. The very existence of war in the world is a sign that something was wrong with the voice that spoke for God.

III

Let's be personal about this matter. Was the challenge of the Christian message, as you heard it, of such reality that it made you forget everything else that would have occupied your attention in life and cause you to devote your life primarily to the molding of your own Christian character? If we would be really honest in this matter, we must be willing to answer sincerely the questions: Did I do my share in making Christianity vital in the community in which I lived? Did I devote myself sincerely and fully to making Christianity practical in business, in social life, in the home, so that men might see through

y actions and my words that insofar I was concerned the message of rist was the only creed for living? In following the message of Solo-n, you as an individual can be ard, and your influence felt in your mmunity and in your nation. It is ssible for you as an individual to eld an influence for the peace of world and for the construction of d-like lives. Solomon's dedication himself to the construction of a mple for God can have a meaning you today. If you dedicate your to the purpose of constructing, rough your every effort and your ery thought, a temple of the living d, your influence can be felt in the lding of a better world. If we are wield an influence and make the rld of tomorrow a peaceful place our children and our children's ldren, it is essential that we make Christian teachings not only the n of our life, but the constant duct of our living. If we would eld an influence in the home, state, nation, we must sincerely practice Christianity. It is my belief that peace of the world can come only en in the plain homes of citizens learn to live in the spirit of the ssage of Jesus of Nazareth.

uring the early days of the war a nber combat unit of the Air Forces k off from one of the small South ific bases to bomb Japanese posi-as. This was at a time when we did have the numerous bases which were later able to obtain. The unit y safely to the goal of its mission. bomb run was made and the abs were dropped, but in making run, one of the ships was heavily by anti-aircraft fire. As the planes rned, one plane limped along be-d but finally reached its island and then the engines quit. The ship crashed in the jungle. Some of the members of the crew survived, and as they regained consciousness were surprised to see a group of natives standing around them. In the minds of the men came the fear that having survived the crash of their ship, they now would be killed by these wild inhabitants. Their surprise was great when the leader of the natives spoke to them in broken English and offered their services to lead the men to the safety of the American base. Truly, these airmen reaped the reward of the dedication of some American, long years ago, to the message of Solomon. In America someone had said, "I will build a temple in the name of the Lord, my God," and because he had been thoughtful enough to send a missionary into the South Pacific, a group of fuzzy-wuzzies, in Christian love, cared for these aviators in distress.

Christ organized no great group to carry out his teachings or to advocate the principles of his life. He called twelve men from all walks of life. One of these men later betrayed him. Then eleven were to become a small group through whose lives and messages the whole teaching of the Christian Gospel would be placed before the world. From these eleven has arisen the Church of Christ in its numerical might today. In the very same sense from the devotion of each Christian as an individual and from the construction of each Christian life upon the principles of the Christ, whom he worships and serves, can come the future peace and happiness of the world. If we are willing to follow the message of Solomon and dedicate our lives to the construction of a Temple to the Lord our God we can assure the peace of the world tomorrow.

NEWS AND VIEWS

AT HOME AND ABROAD: An intensive six-months' study of religious beliefs ar habits among persons of all races, creeds and colors was made in Washingto D. C., by a special citizens committee, composed of Protestants, Catholics ar Jews. The conclusion of the survey shows, according to RNS, that acts and sig of religious intolerance are less evident in the nation's capital than in mc large American cities, but that there is still much room for improvement. T citizens group, officially known as the Social Survey Religious Relations Co mittee, worked under the sponsorship of the Washington Council of Soci Agencies. The work was financed by the Community Chest grant.

Dr. Walter R. Matthews, dean of St. Paul's Cathedral, London, in a letter the *London Times* stated that the free course of religious life is seriouso hampered if Christians are unable to communicate across political frontiers. H stated that this is one aspect of freedom in religion which has not been sufficien ly noticed, and "which may assume great importance before long," since t Church, "claims to transcend national divisions, and Christians are enjoined bear one another's burdens." This implies, he said, that "Christians everywhe are able to consult together over difficulties and common concerns. It notorious that this condition does not exist in many parts of the world."

While touring Canada, Dr. Geoffrey Francis Fisher, Archbishop of Canterbu declared that Church union in Canada should take the form of evolution, n revolution. "There are no insoluble barriers to union of Protestant churche the Archbishop said, but he stressed the need for building unity "slowly a soundly."

About 100 German prisoners-of-war are studying for the ministry in a spec theological school established in a POW camp near Mansfield, England, acco ing to Prof. Jacques Courvoisier, president of the Ecumenical Commission Chaplaincy Service to POWs, who recently visited camps in Britain. T Evangelical Church of Germany, said the professor, has agreed to recogn the theological training given at the camp and to permit the consecration ministers there.

Plans are being considered for bringing groups of young American chu people to Germany to work with young Germans on manual projects such reconstruction, Hayes Beall, director of youth activities in the education religious affairs branch for military government in the American zone revea in Geneva, Switzerland. The German churches have indicated approval of s a plan, according to RNS, and will be contacted to propose suitable proje similar to those conducted by church "work camps" in the States.

The Rt. Rev. Dr. J. H. Arnup, moderator of the United Church of Canada, in porting to the General Council, meeting in Montreal, stated that during the years since the merger of three denominations (Methodists, Presbyterians d Congregationalists) there has been an increase of 150,000 in membership the church. In answer to a question as to whether the union, from the ritual side, had been successful, Dr. Arnup said: "The outstanding result of urch union is the triumph of Christian fellowship. In the United Church of nada this has been experience beyond all expectation. In all the courts of the urch, I have never heard of a division created or a decision rendered along old denominational lines. Our realization of Christian unity exceeds a former ndly feeling as truly as happy married love exceeds a neighborly regard. are one."

President Harry S. Truman endorsed the observance of October as Protestant ss month, and said he hoped the observance would result "in a quickening our appreciation of spiritual values in American life." We quote the letter dressed to Dr. T. Otto Nall, president of the Associated Church Press: "I ire here to reiterate what I have said before: that the greatest need of this ntry today is a revival of the spirit of religion. The world has come through ecade in which forces of evil fought to destroy freedom of conscience and ry freedom on which our happiness as a nation rests. These evil forces have n destroyed and today we are a free people enjoying the unity of individual edom in a democracy. We achieved victory at immense cost, and we can serve our cherished freedoms, including freedom of conscience, only through rnal vigilance. We must remember always the admonition of the Prophet ah: 'What doth the Lord require of thee, but to do justly, and to love mercy, to walk humbly with thy God?' "

joint resolution urging the appointment of religious advisors to the erican delegations at the United Nations Organization and the peace con- nces has been introduced in Congress by Representative Joseph E. Talbot of nnecticut. The resolution asks the President and the Chairman of the UN egation "to invite representative religious organizations to nominate leaders heir own choice" as advisors to the group "to the end that spiritual principles moral ethics may be brought to bear as constructive factors in the formu- on of decisions."

Y AND NAVY: Blame for lack of religion among GIs must be placed where it ltfully belongs—in the home, the community, and the Church, Chaplain W. N. mas, Chief of Navy Chaplains, declared recently. "Much has been written ut the religion of the GI, and criticisms have been harsh. Sometimes the ne for irreligion has been placed everywhere but where it really belongs. . . . Church must challenge these men in its teaching and its work. . . . Chris- ity needs a solid front, not necessarily impressive numbers, but a quality of a membership of people who know what they believe and why."

fficial approval has been given for the moral education film series, the ent of which will be the responsibility of the Navy chaplains division.

Pictures will be designed to dramatize "decency" and the underlying moral a
spiritual values of American life. Each film will be a 20-minute short, in t
form of a modern parable, and will be distributed as part of the regular "filr
fare" of the Navy. Chaplain Monroe Drew, Jr., newly appointed associa
editor of *The Army and Navy Chaplain*, has been designated as technical advis
for the project and will work closely with members of the naval photograph
service and commercial film producers to insure inclusion of appropriate subj
matter.

The first postwar convention of the Chaplains Association of the Army a
Navy of the United States was held in Washington, D. C., October 23-25. It w
the first conclave held by the Chaplains Association since the beginning of t
national emergency in 1940, and was the first opportunity for the 12,000 chapla
who saw active duty in World War II to get together for a reunion. Chapl
N. M. Ylvisaker is president of the association.

The House Committee on Military Affairs has unanimously voted approval
legislation authorizing an additional increase of 25,000 officers for the regu
Army. Provisions for additional chaplains are included in this number.

INTERDENOMINATIONAL: The Federal Council has been called upon—by fo
leaders in the field of religious radio—to establish a radio department to se
all Protestantism. The statement to the Council was issued as the conclusion
a Religious Radio Workshop held at the Chicago Theological Semina
sponsored by the Federal Theological Faculty of the University of Chicago a
the joint radio committee of the Congregational-Christian, Presbyterian a
Methodist Churches. The statement declared that "when the proposed Natio
Council of Churches embodying the present major interdenominational agenc
is formed, it is expected to include a radio department staffed and equipped
furnish all necessary national radio services to the Protestant churches. U
that time, we believe that the Federal Council should establish a radio depa
ment which will be prepared to serve the interests of the whole of Protestanti
. . . Its policies would be determined by a commission composed of represen
tives of the interested denominations and all sections of the country. The so
tion to the problem of limited radio time does not lie in the suppression
religious views which differ from those of the major sectarian bodies. I
because of the limited time available, stations and networks wish to deal w
the largest available combinations of religious bodies in the arranging of peri
for religious broadcasting. Therefore, it is desirable that the Protestant churc
come before the radio public with a united voice in as many fields as possib

The Central Regional Planning Conference of the United Christian Yo
Movement met at Lake Geneva, Wisconsin, recently and adopted preju
"cures." They recommended scientific information on racism, community in
faith activities and increased religious education, as cures for racial a
religious prejudice. The conference, representing 42 Protestant denominat
in 30 local and state U.C.Y.M. groups, stressed as its peace ideal "a represen
tive world government based on the highest authority in the world." It

pposed an elected world board to control atomic energy, a revised system of ucation "to orient youth to internationalism instead of nationalism."

pproximately 400 Christian missionaries returning to fields in China and the ilippines sailed from San Francisco August 28 on the *SS Marine Lynk*. This s the largest mass movement of mission personnel in foreign history. These represent the vanguard of some 8,000 Protestant missionaries who will return fields in various countries in East Asia and the Pacific Islands.

he World's Christian Endeavor Union and the International Society of Chris- Endeavor, with three million members in fifty-two countries, for sixty-five s located in Boston, Massachusetts, have moved their headquarters to umbus, Ohio. The first all-American Convention of Christian Endeavor since war will be held in San Francisco next July. The first World's Convention e 1938 is now being planned for Oslo, Norway, in the summer of 1948.

our hundred young churchmen, most of them veterans and all under 30 years age, met at Lakeside, Ohio, during September to speak their minds on the stion: "What should the churches be doing today?" These men represented denominations and came from all sections of the United States as delegates to National Conference of Young Churchmen which was called by the Federal uncil of Churches and the International Council of Religious Education, with co-operation of the National Council of the YMCA.

Missions or Munitions" will be the theme for the observance of Men and sions Sunday, November 17, this year. The special day is promoted by the men's Missionary Movement of North America, which is celebrating its 40th iversary. . . . A motion picture library has been created by the Council of urches, Louisville, Kentucky. Churches participated upon payment of a mbership fee. All films in the library are available to members, and new s are shown every month at a preview performance. . . . The North Dakota rchurch Council held a conference attended by representatives from six ominations: Presbyterian, Methodist, Baptist, Evangelical, Congregational Moravian—in an attempt to develop a "Protestant rural strategy" within r state. Plans were made to hold a Protestant rural life conference during summer of 1947.

he Church World Service, joint Protestant Relief and Reconstruction agency, ounces the formation of a new subdivision to deal with the problems of laced persons. Three phases of the program were outlined: (1) Help to viduals, families and social groups in returning to their original homes, or ing permanent residence in their present localities. (2) Help to those coming merica. This involves assistance in official immigration clearances, supply- funds for transportation where necessary, providing shelter and food, and ring employment and homes in amenable communities through the co- ation of local churches and social agencies. (3) A study of the larger lem of group migration to other countries like Canada, Australia and n America. Church personnel will confer with government agencies in a survey.

EDUCATION: Fifty national organizations, including four major religious group have been invited to name representatives to serve on the National Commissio for Educational, Scientific and Cultural Co-operation, William Benton, Assista Secretary of State, announced recently. The National Commission, creation which was authorized by Congress, will advise the Department of State matters relating to the UN Educational, Scientific and Cultural Organizatio and will serve as a link with national and local groups.

"Formation of the National Commission is an important and a distinctive eve in the intellectual and social life of America," Mr. Benton (a Congregationalis said. "It brings together a single body representative of education, the pre radio, the films, science, learning, arts, and civic life. It establishes a novel pr cedure in co-operation between non-governmental organizations and t government. It implements the policy by which government and non-gover mental groups will work together in fulfilling the purposes of an internatio organization—UNESCO."

The World Student Christian Federation, at its first postwar general committ meeting in Geneva re-elected Dr. W. A. Visser 't Hooft chairman; Robert Mack general secretary. Americans elected to administrative posts were Elear French (YMCA student work executive), vice chairman; Luther Tucker (Y University), treasurer, and Dr. H. D. Bollinger (executive secretary of t Department of Student Work of The Methodist Church), deputy treasur John Deschner, chairman of the United Student Christian Council, was nam to the executive committee.

All unfriendly references to Chile's past military and political conflicts with northern neighbor, Peru, are being deleted from school textbooks. The work being done by a committee of teachers appointed by Benjamin Claro the you minister of education. Peru is similarly deleting from its schoolbooks unfrien references to Chile. This conciliatory step is the result of an agreement worl out by the foreign ministers of the two countries. . . . India has launched educational program which proposes to send 500 students yearly for 3 years be instructed in 40 of the best graduate schools. Of this group, 100 will trained in American business and manufacturing affairs. More than 40 objecti will engage the visiting students in various subjects. The Indian government pay the transportation, tuition, and other expenses to the extent of $2,000 for e student. . . . The University of Missouri will launch a combined agricultur religion curriculum leading to a degree of "Master of Rural Religious Life."

The Presbyterian Church, U.S.A., has announced that a plan has been form lated whereby properly qualified chaplains will be located in 35 univer centers throughout the United States to minister to the special needs of veter now studying in colleges and universities. The chaplains will be appoin through the committee on camp and church activities in co-operation with board of Christian education of the denomination.

Elizabeth Gray Vining, first woman to tutor a Japanese Crown Prince, teach Prince Akihito, age 14, English, American literature, life and culture the basic philosophy of democracy and the ways of peace.

PEOPLE: The Archbishop of Canterbury, The Most Reverend Geoffrey Francis Fisher, attended the general convention of the Protestant Episcopal Church held in Philadelphia during September. After the convention he visited New York, Baltimore, Washington and Albany, and received honorary degrees from the Universities of Virginia and Princeton. . . . The Reverend Bron Clifford, a Baptist minister has been signed to a movie contract by M-G-M and will portray a Navy chaplain in the forthcoming picture "The Beginning or The End." . . . Kit Withrow, Jr., "The Hymn Singer of the South," has been made National Director of a new organization, Veterans Hospital Programs, designed to make good, clean, wholesome entertainment available to Veterans Hospitals as well as to give radios to the wounded men. . . . Dr. William B. Pugh, stated clerk of the Presbyterian General Assembly, U.S.A., has been named by the Western Section of the World Alliance of Presbyterian and Reformed Churches to confer in Edinburgh and with British and continental church leaders on arrangements for the 1947 (or 1948) meeting of the World Alliance in Geneva. . . . Ira DeA. Reid, chairman of the sociology department at Atlanta University, has been appointed New York University's first visiting professor of Negro culture and education. He is the first Negro to hold a full-time professorship at the University. . . . Mrs. Tamaki Uemura, one of the outstanding Christian women leaders of Japan, has been given permission to visit the United States to participate as one individual in an East Asia Fellowship Mission of the Presbyterian Church.

MISCELLANEOUS: Chicago pastors have been asked to serve in the chambers of the judges handling divorce cases, in order that they may counsel with litigants in an effort to effect reconciliation. The department of social service of the city church federation has assumed the task of preparatory and "inservice" training for those who will engage in the work. . . . Ten thousand Boy Scouts from all the Scandinavian countries camped at Dybbol, Denmark, not far from the present German border, during August. All these scout organizations are under the supervision of the Scandinavian Lutheran Churches, and each of the camp's subdivisions had its own chaplain. . . . The American Bible Society has announced that the Biblical printing plates of the China Bible House, Shanghai, which were reported missing during the Japanese occupation, were hidden by friends of the Bible House and had not been damaged during the war. The plates have now been returned to the China Secretary of the Society and new copies of the Bible in Chinese will soon be produced. . . . At the 123rd annual convention of the Church of the New Jerusalem, held at Kitchener, Ontario, a model of Emanuel Swedenborg's "flying machine," constructed from a sketch made by the famous Swedish scientist and theologian in 1714, was prominently displayed. The model machine is semi-circular with a set of paddle-like wings designed for manual operation. The craft has four small wheels for landing purposes and a large flywheel balance wheel. . . . A church service was held inside the strike-bound plant of the Steel Company of Canada in Hamilton, Ontario, for some 500 workers who were not on strike. The Reverend P. W. Ziemann, a Protestant minister, led the services. Mr. Ziemann was refused permission to cross the picket line outside the plant, but came into the building from the river side on a company supply boat.

• *In the realm of counselling the chaplain has his great opportunity*

The Chaplain as Counselor

By Charles T. Holman

(*Professor of Pastoral Duties, Divinity School, University of Chicago*)

IN his service as counselor the chaplain has opportunity to deal with the practical and crucial issues of life to a degree that rarely is the privilege of the civilian clergyman, and it has become a matter of major concern with him to learn how he may best discharge this responsibility. Here are a few actual cases:

In the South Pacific a Seabee, about 38 years of age, came to his chaplain greatly agitated about news which he had just received that his wife, whom he had not seen in more than a year, was pregnant by another man. There was not only the hurt and humiliation because of his wife's unfaithfulness, but deep anxiety about his three children who were still at home and in their mother's care.

A soldier, recently inducted, and in a training camp a thousand miles from his home, came to his chaplain showing a telegram advising him that his wife had just been taken to the hospital for an appendectomy, and that the five children, the oldest twelve and the youngest a baby of a few months, were at home alone and uncared for. He was frantic and could scarcely be restrained from going AWOL to get back to his family.

A trainee, fidgety and ill at ease, came into the chaplain's office, and presently blurted ou "Chaplain, I'm not a 'co schie,' but I was reared the church. I thought could be a good soldi but this bayonet practice getting me. When I let r imagination work and thi that I am sticking this ba onet in another man's g and not in a bag of stra I get sick at my stoma My Bible says, 'Love your enemi and 'Thou shalt not kill.' How an to reconcile that with what I'm p paring to do?"

Still another exasperated GI w had been having a bad time with sadistic lieutenant (and there such!), said, "If that d . . . lo doesn't quit riding me, I'll let h have it, by G . . . , if I spend rest of my life in the clink."

I

What is the chaplain to do? G the man good advice? Tell him w to do? Render whatever services necessary and available? Get the Red Cross, the Legal Affairs Officer, the representative of some ot agency on the job? See the comma ing officer in the man's interest? Su the chaplain does have some resp sibility to do some of these thing to remind the man, for example the regulations within which

Army or Navy operates and within which he must act, or to assist the man to get the specific help available. But is that all? The chaplain may be able to give the man the very best advice in the world, or he may get the proper agency operating in the man's interest, but the man may remain agitated, unable to do his work well, and, in his upset state, liable to do something which will entail severe disciplinary action.

It is here that the chaplain, as counselor, has his great opportunity. For counseling is not merely giving good advice; indeed, the advice is useless unless the man is able to act on it, and that requires an appropriate emotional attitude on his part. In addition to advice and specific services he needs what only an understanding friend can give him—an opportunity to think through his problem, gain release from emotional tension by talking it out, to achieve insight into his own attitudes and especially his negative and resentful responses, and to work out a more intelligent and effective response and program of action with regard to his difficulty.

Carl R. Rogers, in *Counseling and Psychotherapy* and in other works, has made a very important contribution to the development of method for performing this service. The function of the counselor in such a relationship, he maintains, is to create a permissive situation in which the counselee can talk himself out and clarify his thinking. The counselor only reflects back the ideas and attitudes which the counselee expresses, and listens with warm and understanding interest. He does not ask questions, interpret, give advice, or express approval or disapproval.

When this is done, an examination of scores of counseling interviews indicates, the counseling process tends to pass through three phases. First, emotional tension is reduced: the individual talks out his resentments, angers and fears, and achieves relative calm. Second, with the release of emotional tension, the individual slowly gains deeper self-understanding or "insight." He comes better to understand himself and his attitudes, and also the motivating causes of those attitudes. This is a long step toward the adoption of better and more mature attitudes. And third, out of this understanding and acceptance of himself comes the self-directed reorientation of the individual. New attitudes replace the old, new and wiser and more mature purposes become dominant, and a new and more appropriate program of action is adopted. Such insights and new purposes autonomously achieved possess a spontaneity and vigor which no imposed "diagnosis" or authoritatively directed program of action can possibly carry.

II

With all of this the present writer heartily agrees—with two provisos: First, the chaplain—as most other counselors—will need to remember that most of the problems confronting him require that something be done, as well as thought and said, about them. Witness, for example, the typical problems cited at the beginning of this article. And, second, it is very doubtful if *all* of one's counselees will have sufficient intelligence and experience to gain the necessary insight and to work out successful solutions of their problems without more constructive assistance than the "non-directive"

method permits. Certainly the insight must be validly the counselee's own, and the program of action to which he commits himself also his own, if it is to be dynamic in his experience.

There may, however, be deep *empathy* between counselor and counselee so that the experience is genuinely one of creative inter-action, in which the counselor participates, not only by providing a permissive and acceptable situation, but by tactfully asking questions, raising issues and suggesting possible alternative courses of action. This by no means involves an authoritatively imposed diagnosis and program of action, but it does involve a role for the counselor more positive than that which Mr. Rogers proposes.

Moreover, the chaplain is, above all, the representative of religious faith, and he can never be satisfied with solutions of problems which violate the ethic that he proclaims. He will not be satisfied merely to relieve inner turmoil; he will want to lift life to higher levels. And in the faith he represents, the religious practices he directs (prayer, meditation, reading, worship, the sacraments) and in the fellowship he organizes he has resources of help not available to other counselors. Here are dynamic sources of courage, strength, faith and hope, which he can mediate in the counseling situation to the weak, troubled and baffled; and he can build about the threatened individual a sustaining fellowship which will supplement the services rendered in the more intimate counseling relationship.

The Word of Power—for a Power Age

World-wide Bible Reading Selections

Thanksgiving (*November 28*) to Christmas (*December 25*)

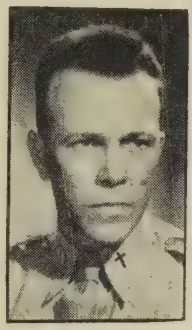
Again this year the American Bible Society is sponsoring a Bible reading program during the holiday season. Readings feature some of the "Spiritual Pioneers" of the Bible who found the "Word of Power" for the age in which they were called to live.

Thanksgiving, Nov. 28.
Gen. 8:20-9:17
Friday .....Gen. 12:1-9; 17:1-8
Saturday .....Genesis 32
Sunday, Dec. 1 .....Genesis 37
Monday .....Exodus 3
Tuesday .....Ruth 1
Wednesday .....I Samuel 3
Thursday..I Samuel 16; Psalms 139
Friday .....I Kings 19:9-18
Saturday .....Nehemiah 6
Sunday, Dec. 8 .....Zechariah 4
Monday .....Isaiah 1:1-20; 6
Tuesday .....Isaiah 52:13-53:12
Wednesday .....Jeremiah 1:1-2:13
Thursday .....Daniel 6
Friday .....Luke 1:26-56
Saturday .....Matthew 3:1-17
Sunday, Dec. 15 .....John 3:1-17
Monday .....Luke 10:30-42
Tuesday .....Luke 15:11-24
Wednesday .....John 13:1-17
Thursday .....John 17
Friday .....Acts 2
Saturday .....Acts 6:8-15; 7:44-60
Sunday, Dec. 22.
Acts 9:1-9; 13:14-43
Monday .....II Timothy 1:1-18
Tuesday .....Hebrews 11:24-12:2
Christmas, Dec. 25 .....Matthew 2

• *Comradeship ruled the day*

Protestant Chaplains Retreat

By Chaplain J. S. Johnson



AFTER nearly three years in the Army Chaplaincy, more than two years of which time were spent overseas, the idea gradually emerged out of conversations with various chaplains and a study of their problems, that the overseas Protestant chaplains were hungry for fellowship with one another, and for a period of refreshing spiritual inspiration. Accordingly, a retreat was planned. Chaplains Holt and Ressel were sent out on a mission to find a place where we could spend a week together—a week of fellowship, rest and inspiration; and at the same time work was begun on the organization of a program that would be positive, worshipful, and warming.

Chaplains Holt and Ressel, after a two-day search succeeded in procuring the 46th General Hospital's rest hotel (by the graciousness of the Commanding Officer, Colonel Guy B. Strohm). The hotel is located near the Swiss border, at Jougne, France; it is situated in a beautiful mountain area —a quiet place, peaceful and restful setting. We shall not forget soon the good beds, the beautiful mountain views from our windows, the wonderful food prepared by the expert cooking of a French staff, and our charming hostess, Mlle. Renee Tchang.

The program was planned so that all of the chaplains on the roster at that time might participate. Special mention should be made of Chaplain Charles D. Rice, who played the piano masterfully for our song services. The singing was led by Chaplain Canis, Rayside, New York, with most splendid selections; we have never heard more spirited singing—everybody sang with joy and feeling.

The program was arranged so that the day was free, addresses coming immediately after the meals, and during the evening sessions. This was a retreat, and not a conference—a place for rest and inspiration.

It was during this week that we got this first indication of Japanese surrender, and that the first rays of a new day of peace broke through the gloom of war. How thrilled we were as about twelve of us, including Captain Toton, heard from a Swiss girl in a souvenir shop that the Japanese had capitulated. We were stunned, and for a moment shook one another's hand, talked senselessly, and tried to keep our feet on the ground, until somebody suggested we sing the Doxology. Blakely, a Negro, led us in one of the most beautiful, heart-searching prayers I have ever heard.

I shall always remember that period of fellowship. We were all of one mind, it seemed, and harmony and comradeship ruled the day.

Former Chaplains . . .

BAILES, IRA J. ..... *Monte Vista Christian Church*, Albuquerque, N. M.
BEARD, D. L. ..... *Presbyterian Church*, Franklin, W. Va.
BEASLEY, ALBERT E. ..... *First Baptist Church*, Pocatello, Idaho
BENNETT, ALLEN T. ..... *Wheaton College*, Wheaton, Ill.
BISSETT, PETER ..... *First Baptist Church*, Marshall, Mich.
BOBB, PAUL F. ..... *The Central American Mission*, Dallas, Texas
BOWMAN, BENJAMIN L. ..... *First Presbyterian Church*, Sarasota, Fla.
BOYD, HERBERT EDMUND ..... *The Methodist Church*, Sandy Lake, Pa.
BRIGHT, JOHN ..... *Union Theological Seminary*, Richmond, Va.
BURRES, PAUL WILLIAM ..... *Burlington Methodist Church*, Burlington, Kans.
BUTLER, WILLIAM FAY ..... *Hartzell Memorial Church*, Pasadena, Calif.
CAMP, RICHARD P. ..... *Fair Lawn Baptist Church*, Fair Lawn, N. J.
CLARK, JOHN R. ..... *Meadville Theological School*, Chicago, Ill.
COLE, ERNEST WILSON ..... *First Presbyterian Church*, Hereford, Texas
CONCANNON, NEIL W. ..... *West Side Baptist Church*, Topeka, Kans.
COOKE, FRANCIS T. ..... *Executive Secty., Council of Churches*, Portland, Ore.
CORBIN, JOHN C. ..... *Secty., Presbyterian Bd. of Foreign Missions*, Kansas City, Mo.
CREWS, ROY L. ..... *Present Truth Messenger*, Live Oak, Fla.
CUTLIP, GEORGE L. ..... *Crozier Seminary*, Chester, Pa.
DAVIS, LEON ..... *Trenton Street Baptist Church*, E. Boston, Mass.
DAW, CHARLES P. ..... *First Baptist Church*, Newport, Tenn.
DEVRIES, NICHOLAS ..... *Christian Reformed Church*, Reeman, Mich.
DUSSELJEE, A. ..... *16th Street Christian Reformed Church*, Holland, Mich.
EDWARDS, LEONARD P. ..... *Park Street Baptist Church*, Pittsfield, N. H.
EELLS, EARNEST E. ..... *Business Mgr., Presbyterian Ministers Fund*, Atlanta, Ga.
FOWLER, DANIEL ..... *First Congregational Church*, Pulaski, N. Y.
GAMBLE, CONNOLLY, JR. ..... *Presbyterian Church*, Whitmire, S. C.
GLENN, WILLIAM DAVID ..... *First Presbyterian Church*, Hamilton Square, N. J.
GOULDER, E. P. ..... *First Methodist Church*, Moscow, Ida.
GREGG, ALBERT E. ..... *Presbyterian Church*, Anadarko, Okla.
GRIFFIN, CHARLES W. ..... *Brewster Baptist Church*, Brewster, Mass.
GRIFFIN, HERSCHEL R. ..... *Exec. Secty., Affiliated Teacher Organizations*, Los Angeles, Calif.
GWINN, RALPH E. ..... *Stanley Memorial Baptist Church*, Macon, Ga.
HAGEMANN, HAROLD D. ..... *Mt. Calvary Lutheran Church*, Fort Lupton, Colo.
HALBOTH, VICTOR F. ..... *English District Missions*, Detroit, Mich.
HAMILTON, KENNETH L. ..... *Batesburg-Leesville Presbyterian Church*, Batesburg, S. C.
HAYWARD, JOHN F. ..... *Meadville Theological School*, Chicago, Ill.
HEARTBERG, JOSEPH H. ..... *First Baptist Church*, Webster City, Iowa
HOLCOMB, JOHN S. ..... *World Mission Crusade*, Denver, Colo.
HOLLIDAY, RALPH RAYMOND ..... *Grand Army Home*, King, Wis.
HOLMES, RICHARD L. ..... *Calvary Baptist Church*, Buckhead, Atlanta, Ga.
HOTALING, E. GAGE ..... *First Baptist Church*, Hyannis, Mass.
HOUGH, CHARLES W. ..... *Oakmont Baptist Church*, Oakmont, Pa.
HOWELLS, CLARENCE B. ..... *University of Nebraska*, Lincoln, Nebr.
IVEY, WILLIAM THOBURN ..... *Veterans Hospital*, Downey, Ill.
JENKINS, ROBERT E. ..... *First Baptist Church*, Livingston, Mont.
JOHNSON, RICHARD L. ..... *Baptist Church*, Beaufort, S. C.
KING, BERNARD S. ..... *Christian & Missionary Alliance Church*, Mt. Lake, Minn.

ND WHERE THEY MAY BE FOUND

IRK, GORDON J. ..... *Union Square Baptist Church*, Somerville, Mass.
LAUSLER, ALFRED P. ..... *Walther League Headquarters*, Chicago, Ill.
OHN, WM. H. ..... *Bethlehem Lutheran Church*, Baltimore, Md.
ONING, JOHN W. ..... *Newcomb Memorial Presbyterian Church*, Davenport, Iowa
UHNLE, HAROLD B. ..... *Third Baptist Church*, Owensboro, Ky.
ASOR, WILLIAM SANFORD ..... *Dept. Religion, Lafayette College*, Easton, Pa.
AWSON, ROBERT W. ..... *Unitarian Church*, Pittsburgh, Pa.
UECKE, G. L. G. ..... *Missionary-at-large, Eastern District, Missouri Synod Lutheran Church*, Oakmont, Pa.
CCLOY, JOHN F. ..... *First Presbyterian Church*, Plainsboro, N. J.
CCRAY, WILLIAM V. ..... *Springfield Lutheran Parish*, Harlan, Ind.
CINNIS, WM. M. ..... *Westminster Presbyterian Church*, Memphis, Tenn.
CNEIL, FREDERICK ..... *St. Michael's Episcopal Church*, Mt. Pleasant, Iowa
ARPLE, STANLEY ..... *First Congregational Church*. Antioch, Calif.
ARSHALL, GEORGE N. ..... *Unitarian Church*, Plymouth, Mass.
ARTIN, RUSSELL G. ..... *South Baptist Church*, New Bedford, Mass.
ILLER, PHILIP SHERIDAN ..... *Professor, Lincoln University*, Lincoln, Pa.
ILNES, R. H. ..... *Pilgrim Congregational Church*, Canaan, Conn.
ORGAN, WILLIAM V. ..... *Veterans Administration*, Oakland, Calif.
ELSON, ERNEST G. ..... *Calvary Baptist Church*, Kewanee, Ill.
EARCE, JESSE S. ..... *Community Church*, Catarina, Texas
ERRON, DONALD F. ..... *Antrim Baptist Church*, Antrim, N. H.
INE, ERNEST F. ..... *Veterans Administration Home*, Dayton, Ohio
ORTER, WM. S. ..... *Henry Memorial Church*, Dublin, Ga.
OWE, ALPHONSO S. ..... *Union Theological Seminary*, New York City
OSS, JOEL E. ..... *St. Paul Lutheran Church*, Aurelia, Iowa
ARLES, CHARLES H. ..... *City Temple*, Dallas, Texas
HOOLLAND, C. M. ..... *Christian Reformed Church*, Racine, Wis.
HROEDER, JOHN ..... *Linfield College*, McMinnville, Ore.
ETTLE, EDWIN T. ..... *Doane College*, Crete, Nebr.
HARP, JAMES E. ..... *Bells Baptist Church*, Bells, Tenn.
LLARS, RODGER B. ..... *First Presbyterian Church*, Marysville, Ohio
MITH, STANLEY E. ..... *Park Baptist Church*, Staten Island, N. Y.
MITH, W. PARK ..... *Grace Methodist Church*, Albany, Ga.
TAIRS, ONDON P. ..... *Winter Street Baptist Church*, Gardiner, Me.
TANTON, R. B. ..... *Baptist Church*, Chilton, Texas
TELLING, H. P. ..... *Student, Wittenberg College*, Springfield, Ohio
TUMP, L. A. ..... *Spring Hill Baptist Church*, South Charleston, W. Va.
HOMAS, ROBERT S. ..... *First Presbyterian Church*, Lebanon, Ind.
ANTIL, HENRY R. ..... *Professor, Calvin College*, Grand Rapids, Mich.
ANDERARK, CLIFFORD ..... *Christian Reformed Church*, Ocheyedan, Iowa
ARD, EDWARD G. ..... *Federated Church*, Turner, Me.
ATKINS, R. H. ..... *Missionary, Bartholomew Assn.*, Bartholomew, Ark.
ESTHAFER, WM. J. ..... *Westminster Presbyterian Foundation Work*, Oxford, Ohio
EYMOUTH, DONALD B. ..... *First Baptist Church*, Clinton, Mass.
ILLIAMS, CLYDE D. ..... *Unitarian Church*, Greenfield, Mass.
IRT, WILLISTON ..... *First Community Church*, Chula Vista, Calif.
OODALL, ISIDORE O. ..... *First Presbyterian Church*, St. Clairsville, Ohio
MMERMAN, DONALD W. ..... *Presbyterian Church*, Whippany, N. J.

• *In remembrance of Arvil Teem*

He Made the Bitter Waters Sweet

By Chaplain Richard T. Du Brau

(Hq., Western Base Section ETO)

Ch. Arvil Teem

THE very first issue of The Chaplain, so enthusiastically welcomed here in the Mediterranean Theater, brought that honor page with photographs of those chaplains who gave their lives for their country and its men in the service.

I was at once surprised and grieved to read, for the first time, that my friend and colleague of the Sicilian campaign, Arvil Teem was among those of whom it could be said, "Greater love hath no man . . ."

As one who was closely associated with him, (Teem was one of "our" chaplains among the several under our administration) as one who saw much of him during the last months of his life here below, I should like to tell the readers of this magazine something about Arvil Teem by way of a parting greeting, somewhat belated, but nevertheless hearty and sincere.

After we had landed on the southern beaches of Sicily that hot and dusty summer of 1943, our headquarters was set up in Castle Falconara, jutting out into the placid Mediterranean from its limestone rock, then honeycombed with pillboxes.

Falconara was an historic spot. It figured heavily in the transactions between the Knights of St. John of Malta, and the Kings of the two Sicilies. After the loss of Rhodes, Villiers de L'Isle Adam, Grand Master of the Order of St. John of Jerusalem, cherished high hope of acquiring the Maltese Islands from Emperor Charles V. The Maltese nobles resented the idea as to them it meant a violation of the promise given by King Alphonso, one of Charles' predecessors.

But in June, 1524, a commission composed of a knight from each of the seven "languages" visited Malta to study and report upon the islands and on March 24, 1530, near Bologna an agreement was reached by which the islands of Malta and Gozo and the fortress of Tripoli passed into the hands of the Order under certain conditions. The Maltese islands were offered to the knights as a fief and the annual payment required was a falcon to be delivered to the Viceroy of Sicily once each year on All-Soul's Day. The delivery of the falcon to Sicily was the only feudal service required. And Falconara was the spot where this ceremony took place as long as there were kings of Sicily, and as long as the Knights of Malta possessed the islands.

A cubicle within the 1000-year-old walls of this old castle now became the chaplain's office. A servant's cell with a hard and flea-ridden cou

became his billet. Worst of all were the bitter waters of Falconara. Water was scarce in Sicily that summer, and the potability of what there was was practically zero. But Falconara had a good well, and good clear water—only it was a veritable Marah—it was as bitter as the Amargosa River, and we shall never forget our disappointment.

I

Eventually, every chaplain on the southside of Sicily found his way to Falconara. The whole southern coast had become a vast garrison of troops tested in combat, and ready for further conquests. Then there were the men from the services of supply, those brave lads, often unarmed, who in this war waded ashore along with the shocktroops. There were the medics, the quartermasters, the MP's, the engineers, Army postal units who functioned at Falconara almost from D-day on, the Graves Registration service. All these men were veterans of the invasion of the "soft underbelly of Europe"—men who had witnessed the battles on the Plains of Gela, Democracy's battleground since 500 B.C. There were the men who had rushed over the beaches of Scoglitti, men who had watched the explosions around Licata and guarded the harbor of Porto Empedocle near some of the most magnificent ruins from Greek antiquity.

Chaplain Arvil Teem knew all that country well. One day, when the bitter waters of Falconara had proved particularly discouraging along with our poorly camouflaged C-rations, a dust-covered, combat-booted chaplain arrived at our mediaeval castle. He found the ancient hole in the wall that now was fitted out with the appurtenances of a modern American Army chaplain's office, and with a wide, affectionate grin spreading over his sun-tanned face, he simply said, "I'm Arvil Teem,"—just like that. He was that plain, direct and straightforward, a Christian brother who warmed your heart at once.

At that time Arvil Teem was battalion chaplain of one of the many anti-aircraft units attached to us. According to these Army channels he came under our administration. Together, with many other chaplains, Teem came often for conferences, consultations, counsel; our task those Sicilian days was one without respite.

During these months of cooperation, from the first, one couldn't help but love Arvil Teem. His open and frank heart, his constant fraternal consideration of all his men, his anxiety to serve all without partiality and to the best of his strength and ability, left a lasting impression with all who were privileged to be associated with him. His homespun and Bible-inspired philosophy, his radiantly cheerful personality, unabated at all moments, certainly was designed to cast out fear, and for us it sweetened the bitter waters of Falconara.

II

As the beaches became more secure, and Sicily was ours without dispute, our headquarters moved into a baronial palace in that little town made famous by John Hersey's "Bell for Adano." Here, too, we often had the pleasure of Chaplain Teem's visits.

Our office was set up in the Baron's palacial corridor, and Arvil was always eager to profit by the experiences of others, by any new ideas, or new approaches to the unchanging

Gospel, and to the "Old Rugged Cross" to which he was ever true. His concern was to enliven the long hours of weary watching and waiting of his men stationed at isolated coastal batteries and gun positions, and to that end he came in to get the latest in religious and good secular literature.

In those days, Teem's battalion was quartered in a hot-springs seaside resort, already famous in the days of classic Greece on that rough Sicilian coast extending from Marsala to Syracuse. I remember the days of the Jewish High Holidays—Rosh Hashanah and Yom Kippur in 1943. Arvil Teem's Christian conscience demanded that he be of the greatest service to the Jewish men in his command. To make proper arrangements, he travelled untiringly over those southern coast roads, about the roughest in the whole wide world, unless it be in Corsica or Cassino. He was a man like that with a magnanimity of soul that was unfettered by denominational boundaries.

He was the ideal chaplain also in this, that he served *all* his men as they should be served, and needed to be served. Without violating his own religious convictions, his life and labors were never tainted or retarded by bias or bigotry. He liked men, and he loved souls, and he wore himself out for them. That holiday season he went to a considerable amount of trouble to even secure air transportation for his men to attend the centrally located celebrations in our town of the "new bell." If you were a supervisory chaplain you didn't have to worry if Arvil Teem was around. He got things done. And whatever he got done, he did for the glory of God and the welfare of his fellowmen.

The days in the south ended with our advance across the entire island, and eventually upon the Italian mainland. Finally, my base was at Palermo, Sicily's pretentious and historic capital. Here too, we were pleased to have Arvil Teem visit us at our headquarters for the exchange of ideas and mutual problems. His Christian humility also humbled us, his "superiors," and his sincerity of belief and purpose was an inspiration.

For us who knew Arvil Teem it is far too brief. I had lost sight of him as of the many others who crossed Sicily with us. The vicissitudes of this war took us into different combat zones. Some of those who also served there have gone home to the States. Arvil Teem, too went home, to him who is your Father and my Father. They killed his body. His soul they could not kill.

"MEN have from time to time proposed the axiom, 'No work, no bread!' But no man has ever dared to threaten the calamity of 'No thought, no talk!'"

—William Laurence Sullivan

FRANCIS GREENWOOD PEABODY admonished young preachers against thinking that arguments are more convincing than visions.

AN IRISHMAN who was very proud of his intelligent nephew, wrote the youngster as follows when he heard that he had entered a theological seminary: "I hope that I may live to hear you preach my funeral sermon."

—CHRISTIAN OBSERVER

ILLUSTRATIONS

As General Eisenhower was being congratulated by newsmen after the great D-Day invasion, one of them said, "It is great how you were able to co-ordinate all the teams that shared in this colossal enterprise." Eisenhower turned quickly and said, "Not teams, but team."

That's it. Not a lot of teams, working together with opportunity for argument and disunity, but one team. The Christian church needs to unite as one team and speak unitedly to the world of nations if we are to have any effect upon the peace that is being written.

•

There are three kinds of people in all organizations. There are the rowboat people, the sailboat people and the steamboat people. The rowboat people always need to be pushed or shoved along. The sailboat people move along when a favorable wind is blowing. But the steamboat people move along continuously, through calm or storm. They are masters of themselves and their surroundings.

•

When Faraday was lecturing at the Royal Society, he showed a candle that was removed from the Royal George sunk in 1782. It had been at the bottom of the sea, subject to the action of salt water, for nearly sixty years, yet when the philosopher lighted it once more it burned brilliantly. The New Testament has again and again been subject to criticism, contempt and persecution but it remains "the master light of our seeing." The light of life streaming from the Word of God is a continuing, inextinguishable light.

•

Scientists tell us that the splendid colors of autumn leaves are really present in them all summer long. Leaves wear a green mask which covers these beautiful colors until the cool of autumn breaks the chlorophyl down into colorless components and the colors have a chance to show themselves. Often a time of testing, grief, or the solving of a major problem develops character and reveals the finer qualities within us which otherwise would have remained masked.

•

We are told that Abraham Lincoln's earnest childhood prayer ran thus: "God bless us all; help my dog to keep on being a good dog, and don't let any of us get lost in the wilderness." The little country lad dwelling among bogs and tangled wildernesses had this same desire through life; to keep the clearing. He longed to stay out of the wilderness of doubt and uncertainty and he early sought the Lord's guidance for the hours ahead.

•

In old Chinese art, there is just one outstanding object, a flower on a scroll. Everything else in the picture is subordinate to that one beautiful thing. An integrated life is like that. The flower being the will of God. But

to know his will, and do it, calls for absolute sincerity, absolute honesty with one's self, and it means using one's mind to the best of one's ability.

•

It had been a dull year in the little country church. The deacons finally said to the pastor: "We love you, pastor, but don't you think you had better resign? There hasn't been a convert this year."

"Yes," he replied, "it has been a dull year. Yet I mind me that one did come—wee Bobby Moffat. But he is so wee a bairn that I suppose it is not right to count him."

Years later, when Robert Moffat came back from his years of missionary work in Africa, the King of England rose and uncovered his presence.

The humble old preacher, who had but one convert, and who was so discouraged, is dead and forgotten, and yet that was the greatest year's work he ever did.—*Young People's Weekly*

•

One day on my ship when I was walking through one of the crew's compartments, several of the men had the doors of their lockers open with their pin-up pictures exposed to the view of all. Contrary to the general opinion the publicized photos of models and bathing beauties are not the pictures one will find in an enlisted man's locker. They may be found in the spaces of the ship where men gather to "bat the breeze"—in the office spaces, the oil lab, the machine shop, the soda fountain and barber shop—just as you will find them in the pool rooms and barber shops on Main Street at home. But in a man's locker, that small space that is his alone, where he stows all his gear, there you find his favorite pin-up, the girl or wife back home. Such was my discovery that day. But in one man's locker, as I passed by, I saw another picture—beside that of his wife—Sallman's picture of the head of Christ that magnificent work that pictures him as one whom real men can follow. I stopped to tell the seaman how I have always been inspired by that picture and how I noticed it in his locker. "Yes, Chaplain," he told me, "He's my Shipmate." I have heard many profess their faith in Christ and many confess him as their Saviour, but none so simply and sincerely as this man who called him his Shipmate.—Chaplain Charles D. Beatty in *Motive*

•

Thomas A. Edison, in order to achieve a certain important result, tried repeated experiments by different methods, all of which failed. His assistant, believing that he ought to sympathize with him, said, "It's too bad to do all that work with no results."

"But," said Edison, "we have a lot of results; we now know seven hundred things that won't work." The disasters of the past few years, tragic as they may be, are advertising the failure and work-ability of every other way of life but that of Christ. Man has a habit of learning the hard way, but bitter experience yet will teach him to find and accept the one way of life that will work—Christ's way of life.

•

We need to beware of aimlessness in life. A story serves to illustrate. The story is told of a Chinese man who stood by the wayside hacking on a log. A friend asked him, "What are you making?" He replied, "Oh, I don't know. Maybe idol! Maybe bedstead! Is that the picture of our aimlessness?

PERSONALS

Navy CHAPLAINS EVERETT, WUEBBENS, SHOP and MULLENDOR were kept equally y at Annapolis as sixty couples were rried after the Naval Academy's gradu- on exercises. The first wedding in the demy Chapel was at 2:00 P.M. and every f hour thereafter for thirteen hours an- er couple was married.

☆ ☆ ☆

CHAPLAIN DWIGHT L. BAKER of the 508th rachute Infantry Regiment stationed at ankfurt, Germany, went to a phone booth 5:00 P.M. Frankfurt time on June 18 and s married by his father, a Baptist min- er, to Miss Emma Elizabeth Weatherly Fort Worth, Texas. They will be married ain when the bride joins him overseas.

☆ ☆ ☆

The engagement of Miss Doris Jane King CHAPLAIN CHARLES E. BRUBAKER, USNR, been announced by Miss King's parents.

☆ ☆ ☆

OR MERITORIOUS SERVICE . . ."
CHAPLAINS PHILIP JOHNSON and STEPHEN HORVATH, USNR, The Bronze Star.
CHAPLAIN WILLIS J. LEWIS, USNR, Let- of Commendation (with ribbon).
CHAPLAIN SANFORD O. SHAFLAND has been arded the Bronze Star Medal for "meri- ious achievement against the Japanese ces on Luzon, P. I."

☆ ☆ ☆

CHAPLAIN JOSEPH F. PARKER, USNR, has n commended by the Commander of the th Fleet, United States Pacific Fleet, "For itorious conduct when his ship was vily damaged on an enemy air attack off ban on 7 April 1945" and has been horized to wear the Navy Commendation bon.

☆ ☆ ☆

CHAPLAIN HERBERT DUMSTREY, USN, has eived the Bronze Star Medal for his eritorious services in connection with rations against the enemy while serving chaplain for the Fleet Marine Force, ific."

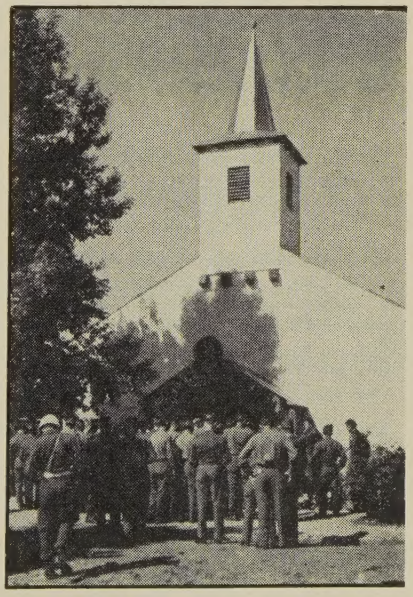
CHAPLAIN JOHN D. WOLF, USNR, has been presented the Letter of Commendation with authorization to wear the commendation ribbon. He was commended for outstanding performance of duty while attached to the *USS Frederick Funston* during five major assaults against the enemy in the South Pacific.

☆ ☆ ☆

CHAPLAIN MARVIN E. UTTER, Hq., 3d Infantry Division, has the distinction of being one of the five most decorated chaplains in the Army. He has received two Silver Stars, the Bronze Star, two Purple Hearts, and the *Croix de Guerre*.

☆ ☆ ☆

CHAPLAIN FRANK R. HAMILTON, USN, has received a Letter of Commendation with authorization to wear the commendation ribbon for his "excellent service in the line of his profession as Force Chaplain attached to the Staff of Commander, Administrative Command, Amphibious Forces, Pacific Fleet.



Enlisted men and officers entering the 9th Division Memorial Chapel, Augsburg, Germany, Dedication Service. (*Signal Corps photo.*)

Headquarters ETO has announced that CHAPLAIN ELLING RAMSEY has received the Medal of Commendation for his work with colored troops.

CHAPLAIN ALFRED C. OLIVER, JR., USA Ret'd, Senior Chaplain of Bataan and survivor of the Death March has been presented with the Legion of Merit by CHAPLAIN LUTHER D. MILLER, Chief of Army Chaplains.

Former chaplain ANDREW J. BOE was the first chaplain to receive the War Department's Commendation Medal. The award was made for "performance of duty far transcending the normal duties of a chaplain in handling of returned wounded war veterans."

CHAPLAIN JAMES Z. HANNER, who has been tendered a commission in the Regular Army, is the only Unitarian chaplain to remain permanently with the Army.

CHAPLAIN GORDON G. POWELL of the Australian Air Force has returned to Melbourne from a visit to the United States, where he lectured in 50 centers under the auspices of Rotary International on "Australia and the Pacific."

Former chaplain MARVIN FRANKLIN, JR., has been appointed student chaplain at Temple University, Philadelphia. Pa.

CHAPLAIN SYLVESTER R. BRIGHT has been awarded the Army Commendation Ribbon for meritorious service in Japan from 26 December 1945 to 27 June 1946 which "resulted in a splendid relationship between Negro and White troops."

Former chaplain JAMES ALLAN was glad to have an Army jeep to use in making his pastoral calls in Vermont during the summer. He is now a student at Hartford Theological Seminary.

CHAPLAIN C. I. CARPENTER, Chief of Air Force Chaplains, says: "The hope of the future for the German youth lies in giving them Christian idealism and a Christian foundation upon which to build their individual and collective lives."

CHAPLAIN HOWARD J. JOHNSON wea eight battle stars on his Asiatic-Pacific Th atre Ribbon and two on his Philippine Li eration Ribbon.

CHAPLAIN LIONEL W. NELSON writes fro Shemya, Alaska: "Time for another month report . . . it seems particularly appr priate this month, because as I hear fro home that there are only 7 of us still uniform from Florida, it gets a little chil and lonely out here on this windy rock. B the flowers are very beautiful this month long stemmed wild blue lupin, black Kar chatka lilies (tulip like), white and yell daisies. You would like it here."

And CHAPLAIN ARTHUR R. ANDERSON, w was sworn into the Regular Navy on Augu 6, 1946, writes: "I am so happy to be al to serve my country and denomination this capacity. My three and a half years the Reserve were filled with blessing a valuable experience. It has been sufficie time to prove to me that this is what want. The co-operation and loyalty of t General Commission and other inter-chur organizations have been invaluable for t promotion of Christian services during t war. I count it an honor to have benefit from this wider fellowship of Christian e deavor. The fact that God has so rich blessed our united efforts in time of war surely indicative that this wider associati of Christians is well-pleasing in His sig All chaplains have been greatly facilitat by the splendid efforts of the Commissi and here is my very sincere "Thanks."

CHAPLAIN EARL D. COMPTON has b awarded the Legion of Merit by order General Douglas MacArthur, for "exceptio ly meritorious conduct in the performan of outstanding services in the Southw Pacific Area and Japan. . . ."

The committee on Army and Navy r gious activities of the National Jewish W fare Board has announced that five rab have been appointed to permanent rank the Army Chaplain Corps. This marks first appointments of Jewish chaplains the Regular Army. The newly appoin chaplains are: RALPH H. BLUMENTH MAX A. BRAUDE, EDWARD ELLENBOG PHILIP PINCUS, and SAMUEL ROSEN.

SELF-MASTERY

SENECA once wrote to a friend: "Not the count of the days builds a long life, but their use in making man his own master."

The long history of mankind is a record of his struggle for mastery. With networks of highways and bridges and vehicles to move thereon he has conquered mountains and rivers. He plies his way along the surface of the ocean in huge steamers or underneath in submarines according to his wishes. Like a bird he soars through the air with the greatest of ease.

But in his conquests, he often leaves unconquered his own nature. Alexander the Great was not the first, nor the last, who has found it easier to conquer the world than himself. For the most part man's failures and sins are due to no lack of knowledge of the right, but to his lack of control of himself. How dominating are his desires, how contrarily strong his passions, how dictatorial his habits!

Yet, man was not made for outward mastery and self-defeat. His desires can be cultivated, his passions controlled, his habits changed. Man can master his impulses, discarding and selecting as he desires, and thus build the type of life he wishes. We were not made to become the slaves of our desires and passions, ruled by them, but rather their masters, using them in ways of wisdom and righteousness. Need I add that the world will be improved not at all if conquered by those unable to conquer themselves? There is an ancient proverb which we might well take to heart, "Greater is he that ruleth his own spirit than he that taketh a city."

—JENNINGS B. REID (*Former Chaplain, U.S.A.*)